

No. 209.]

MAY, 1877.

[Price 6d.

# THE SPIRITUAL MAGAZINE

OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

Who are Spiritualists? They who affirm:—

1st.—God is a Spirit.

2nd.—Angels “are Spirits sent forth to minister,” visibly and invisibly.

The joint action of those intelligent powers produce the family and national incidents called Special Providences.

3rd.—A knowledge that Man passes out of his body a living intelligent substance.

4th.—A knowledge that under certain conditions many such can and do visit, and also as “Ministering Spirits” assist the families they are connected with by ties of affection.

SPIRITUALISTS in great numbers are connected with all the Churches of the Empire. Their knowledge vitalizes their perceptions of the Deity.

Spiritualists! Our Battle Cry is now—ATTACK.

## CONTENTS.

	PAGE
PROPHETIC POWER - - - By Professor BLAIRKIE	193
RULING IDEAS IN EARLY AGES - - - By Professor MOZLEY, D.D.	195
THE ETHICS OF BELIEF - - - By Professor H. WACE, M.A.	196
PHYSICAL—EARTH—BODY - - - By J. ENMORE JONES	199
I DIFFER - - - By JOHN BEATTIE	209
OUR PROXIMITY TO THE SPIRIT LAND - - - By a SCOTCH MINISTER	211
UNIVERSAL DELUGE - - - By C. M.	216
SPIRIT POWER. WHAT IS A MIRACLE? - - -	218
PROSECUTION OF MEDIUMS THROUGH LAW COURTS.—LAWRENCE, MONCK, SLADE By a BARRISTER	221
HEAT - - - By Professor TYNDALL	225
LACK OF KNOWLEDGE: RESULT, VAGARIES OF BELIEF - - -	226
EDITORIAL - - -	228
SPIRITUAL PHENOMENA - - -	230
REVIEWS—	
Poems of the Month - - - By M. A. BAINES	236
The Spiritual Songster - - -	236
Idols and Ideals - - - By M. D. CONWAY	236
The Holy Truth; or, the Coming Reformation - - - By H. J. BROWNE	238
Lights and Shadows of Spiritualism By D. D. HOME	238
POETRY: Thou Knowest.—The Lost Chord - - -	240

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## TO READERS AND CORRESPONDENTS.

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All Communications relating to this Magazine, whether of a Literary or Business character, should be addressed to the EDITOR, J. ENMORE JONES, Enmore Park, S.E., London.

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*Rivista Espritism* for March.

C. Cooke—We desire his address.

"*Discerning Spirits*."—We desire narratives of spirits seen simply, and other narratives of spirits seen and heard speaking.

OUR WAGONETTE SPACE was filled early for the May Excursion on to the Hills of Fact and Thought—Spiritual—Ethereal—and Physical.

To *Subscribers prior to April, 1877*.—When in March last we took the Magazine, Dr. Sexton stated he had a list of Subscribers for whom he would procure and forward copies monthly. We have received several letters complaining of the non-arrival of April number. We have written to him; doubtless his prolonged absence from London has caused the error.—17th April.

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Manuscripts cannot be returned, or letters answered through the Post, unless Stamps are enclosed to cover the expense of Postage.

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Let all now take a heart interest in the Work before us. Let all Institutions in your district invite earnest thinkers to take the Magazine. Let all order through their Booksellers.

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# THE Spiritual Magazine

OF PHENOMENA

SPIRITUAL—ETHEREAL—PHYSICAL.

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MAY,  
1877.]

WHAT IS TRUTH? THAT WHICH IS.

[No.  
209.

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## PROPHETIC POWER.

By PROFESSOR BLAIKIE.

THE critical spirit which attempts to dominate all belief among us, lays down as a first principle a position which is fatal to belief in inspired prophecy. It denies the possibility of the supernatural. The supernatural is always unscientific, against experience, inconsistent with belief in law, and therefore utterly unworthy of belief on the part of the philosophical mind. The battle of the age lies here. Is the supernatural possible in the affairs of men? No, said David Hume; for it is contrary to a universal experience. No, says Mr. Herbert Spencer; for all things are governed uniformly by natural law. No, says the flippant sceptic; only children and old wives would believe anything so absurd. The bold attempt to bar out the very idea of the possibility of a miracle affects both miracles of power and miracles of knowledge. The same logic that excludes the idea of a supernatural event, excludes that of a supernatural word. A prediction, in the sense of a prognostication, is impossible. Whether you find it in the Old Testament, or in Zadkiel's Almanac, it is equally visionary. Dismiss the idea at once from your mind: it were as reasonable to fancy that stones might be eaten, or hydrogen gas used as common air. "The messengers of heaven," says Dr. Samuel Davidson, "should not be converted into something like heathen sooth-sayers, or made to foretell events in the manner of historians writing them beforehand.....It is time, therefore, that books



like those of Newton and Keith on the Prophecies, based on a total misapprehension of the subject, should be discarded."

We know well that any one who ventures to dispute the axiom that a miracle is impossible, be it a miracle of power or a miracle of knowledge, will be set down at once as a superstitious and prejudiced being. Nevertheless, one would venture to ask, Is the process which leads to this conclusion a fruit of true science? Is not modern science based on induction? And does not this method compel you to examine all alleged facts, and having verified them, induct your conclusions from them? We hold it most unscientific to reject alleged miracles of power without proving the untrustworthiness of the testimony by which they are supported. And in like manner we must hold it quite unscientific to reject alleged miracles of knowledge—that is, prophecies—without a careful comparison of the event with the prediction. This method of barring out the evidence of facts without even examining them is utterly indefensible. And the manner in which the evidence from prophecy is got quit of before it is even examined, is not a proof of a scientific spirit, but the reverse.

While, therefore, it is unhappily true that the evidence from prophecy has in these days sunk into disrepute, it is likewise true that there is no just cause for this. No doubt it has suffered much at the hands of indiscreet men who have treated it as if it had been Zadkiel's Almanac, and made themselves a laughing-stock by announcing the year in which the world would come to an end. We are not sure, too, but Dr. Keith, in the strength of his confidence in the principle of literal fulfilment, has himself discouraged that careful critical discussion of the whole subject which is necessary to settle its principles and determine clearly its apologetical value. The great service rendered by Dr. Keith to the Christian Church we believe to have been threefold:—*First*, establishing on the clearest footing the reality of specific predictions uttered long before they came to pass? *second*, directing earnest attention to the Jews and their place in the purposes of God; and *third*, bringing out clearly and minutely the character of the Papal Church, as delineated in prophecy and fulfilled. This process, elaborately carried out in the *History and Destiny of the Church and of the World*, would be eminently seasonable if men could be induced to take an interest in the subject, and to believe that it touches the most vital interests of the world.

[Many leading minds are intensely interested in the verity of prophetic utterances, by men evidently under a supernatural influence.—Ed.]



## RULING IDEAS IN EARLY AGES.

By PROFESSOR MOZLEY, D.D.

EVIDENCE on evidence is arising before the mind of the empire to prove that the floating lies and bosh of Anti-Scripturists are mere soap bubbles. The Great Pyramid revealings cannot be resisted. The Moabite stone, the Egyptian and Assyrian discoveries, the "Palestine exploration" researches, show that the nagging myth-manufacturers are disgracing themselves. The grand historical Biblical narratives as to persons, places, and incidents remain unshaken. The German and English translators, not familiar with Eastern idioms, may have made many mistakes, but those mistakes touch not the original records.

Dr. Mozley, the Regina Professor of Divinity, proves that the Bible is the CHARTER OF HUMAN RIGHTS—proves how respect for the individual and the true interests of the masses are vindicated by the old dispensation:—"It is indeed an extraordinary anomaly that a truth for which we are indebted to *Scripture alone* has become the very watchword of infidelity; and that the enthusiasts of unbelief, its poets, dreamers, and political agitators, should have gone mad upon an idea which is, historically, the gift of revelation to mankind—The greatness of man as such."

"There is nothing in the history of the character, the sentiment, the aspirations of nations, which is equal to, which can for a moment be compared with, this mighty impulse and current of faith in the Jewish community. Other nations had their prophetic traditions, their own oracular voices borne along the air, which pointed the way to conquest and empire; but the objects to which these national vaticinations looked were petty and local, or at any rate the vulgar prizes of territorial ambitions. Jewish prophecy had a totally different goal. What have we in any heathen nation's early forecast of victory and success at all equal in force, in boldness, in grandeur of scope, to that look into futurity given to one who, standing upon the earth, in the very morning of time, before history had begun, and when as yet no people of Israel, no family of Israel, no seed of Israel, were in existence, aged and childless, grasped the whole world as his inheritance, and saw all the earth engrafted upon his own stock by conversion to his own faith? What Roman anticipation can compare not only in sublimity, but even in extent and largeness with this? Yet there is the prophecy before us, supported by the whole history and tradition of a nation. Nor could it be otherwise than gratuitous, for even a sceptic, however he may



reject the inspiration, to deny that this prophecy existed, that it was of the nature here described, and that it dates from this primitive era. Abraham, in that early dawn of history, with polytheism and idolatry all around him, saw his own creed triumphant in the world; he predicted its triumph, and the prediction has, as a matter of fact, come true. It is triumphant. The creed of Abraham has become the creed of the civilised world. The Patriarch's creed has been victorious over the idolatry of the human race, and grown from a deposit in the breast of one man into a universal religion. It is this force which is characteristic of Jewish prophecy; there may be true prophecy elsewhere in the world, but it is weak, it is broken, and its utterance dies away upon the ear, and is scattered to the winds; in the Jewish channel it is strong, compact, and consistent; it has a fixed and confident hold upon the future, a grasp of forecast, and a practical, evergazing assurance; it provided from the first for its own transmission, created laws and institutions, and made a prophetic nation."

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## THE ETHICS OF BELIEF.

By PROFESSOR H. WACE, M.A.

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ON the 9th of April, 1877, at a full meeting of the Victoria Institute, held at the house of the Society of Arts, the Rev. Robinson Thornton, D.D., in the chair, a thoughtful and interesting paper on the "Ethics of Belief," as contradistinguished from the Ethics of Science, was read by the Rev. H. Wace, M.A., Professor of Ecclesiastical History in King's College, London. It was avowedly throughout a critical examination of an article on the "Ethics of Unbelief," contributed by Professor Clifford to the January number of the *Contemporary Review*, which was admitted to have justly attracted a good deal of attention, not merely from its intrinsic force, but because it expressed very effectively a tone of thought peculiarly characteristic of an influential school of scientific scepticism. In it the faith of Christians was scarcely, if at all, directly impugned, though there were a good many oblique insinuations against it; but the tests of belief laid down in the article, Professor Wace thought, were, on the whole, strongly confirmatory of the generally-received Christian evidence. Hence friendly debate, rather than a polemical discussion, was all the critic had in view. Professor Wace would lay stress at the outset on the essential difference in principle between the spirit of Christian thought



and the temper represented in the article. The difference was as to whether in matters of religion and morals we are to build upon grounds of faith or upon grounds of science. Professor Clifford assumed with too many modern thinkers, that because the scientific spirit is admirable in itself and ought to determine our religious thought and moral conduct, Christianity was too often regarded as a sort of scientific system, composed of very mysterious propositions, and the question was taken to be the possibility or impossibility of proving them. But the spheres of belief and science were quite different. The object in moral matters was prompt and earnest action, while in matters of science it was the slow and cautious accumulation of knowledge. According as we relegate questions to one or the other sphere, the ethics, our duty as to them, will vary. In the impugned article the special meaning of the word "belief" was quite left out of sight. It was spoken of as "that sacred faculty" which was "rightly used on truths which have been established by long experience and waiting toil, and which have stood in the fierce light of free and fearless questioning." Here belief, which was dependent on testimony, was confounded with knowledge, as elsewhere the writer confounded it with opinion. The law of gravitation was matter of knowledge, not, speaking exactly, of belief. Our assent, on the testimony of conscience, to primary religious and moral truths, on the other hand, Kant had well said, was of the nature of faith rather than of opinion. In opposition to what was asserted to be the main doctrine of the article under discussion—namely "the universal duty of questioning all that we believe," various considerations were very earnestly urged. The daily course of life and the organization of society are based, as a matter of fact, upon a general habit of mutual trust and faith. What parent would not be distressed to suppose that a child's confidence was based upon a mere calculating estimate of a father's and mother's trustworthiness? So trust among adults was the bond of all human fellowship. The duty of speaking the truth implied the duty of believing one another, and "a universal habit of questioning" had its social corollary, the universal habit of lying. It was a principle of education that to evoke truthfulness in boys the best way is to believe them, and no more forcible appeal can be made to a man's conscience than by placing trust in him. Applied in the highest degree, this principle had been the most powerful instrument of moral elevation and of all great achievements. It was by men's becoming little children that they entered the kingdoms both of heaven and of earth. Mr. Wace took the example, cited by Professor Clifford, of the founders of those great religions which, with whatever alloy, had lifted up the



human race. It was not by the exercise of the duty of inquiry, but by faith in the prophet's authority and childlike obedience to him that the masses had been raised to a higher level. Undoubtedly faith, like hunger and thirst and all other natural instincts, had to be checked by reason. But to say that a man who has no time to sift every claim upon his faith or obedience to the bottom "should have no time to believe," was like saying that a man who has no time to study medicine should have no time to eat. Life was not made for men of science, but for men of action; and no man of action is good for anything if he cannot reach some sort of a practical belief on proof short of demonstration, and, so far, take a leap in the dark. In another part of Professor Clifford's article,—namely, as to the criteria to be applied to testimony, Mr. Wace saw no reason for objecting in principle. The tests were substantially those of Bishop Pearson—namely, the honesty and the ability of the witness. But strong exception was taken to the application of the axioms laid down, especially as bearing on the evidences of Christianity. The paper fearlessly discussed the question whether we can accept the testimony of persons—say the Apostles, whose competence as witnesses transcends our means of judgment, and that on the sole assurance of their word. To the solution of this question in an affirmative sense by the application of the foregoing arguments and considerations the remainder of the paper was devoted. Mr. Wace could not agree with Professor Clifford that the just shall live by doubt rather than by faith,

A discussion lasting an hour and a half followed, in which it seems to have been expected that the Duke of Argyll would have taken part since a note from his Grace was read by the Secretary expressing his regret at his inability to do so. The speakers were the Rev. Principal Rigg, D.D., the Rev. Principal Angus, D.D., both of whom expressed disagreement in various points with the paper; the Rev. Prebendary Irons, D.D., who showed that these objections had for the most part been anticipated and met by Professor Wace; the Rev. A. G. Pemberton, who held that Bishop Butler had fairly answered every possible objection to Christianity; the Rev. G. Warburton Weldon, who said the paper had the three great merits of being short, modest, and to the point, and that its critics had admirably answered one another; the Rev. C. E. Edgington, the Rev. A. C. Macpherson, the Rev. Prebendary Row, and Mr. T. Harriott. Professor Wace replied.

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## PHYSICAL—EARTH—BODY.

By J. ENMORE JONES.

EARTH is a compound body in various degrees of pulverization, in the interstices of which appear to be lodged substances which have risen from the interior of the earth, and been condensed as minerals; and others appear as if absorbed from external or ethereal elements, and by the laws of affinity and repulsion, clinging to, incorporating themselves with, or avoiding substances in the solid. To enter into an elaborate proof of that which our reader knows to exist is unnecessary; and therefore we refer to the solid earth as a body, and the bearer up of bodies of a more refined character. It is the relation of these to the earth which induces us to take earth as the representative of all bodies, whatever may be their peculiar qualities, as organic or inorganic; and produce them as illustrations of the several sections of thought which have to come under our examination. It is therefore the qualities, and not the weights of those bodies which we have at present to examine, though the solid has to be individualized, to form a basis for the examination of those qualities. So intimate is the one with the other, that it is impossible, or almost impossible, to rest on earth without feeling it is merely a foothold for the examination of existences and developments; that it is merely the matrix of powers. Earth is *seen* as a ball, say 7,912 miles in diameter; but it is governed and propelled by an *unseen* power, a power by some called gravitation, by others called magnetation; therefore in tracing the elements, we may have to wind in, out, and round the solid, as knowledge leads us towards the future we have in view.

Earth is the mother of verdure: the cold subtile rays of the sun pierce the soul, or atmosphere above the solid, and change the chemical properties of both. Life nestles in the earth, and produces the gorgeous varieties of body we see around us: varieties which delight the eye, and instruct the intellect of man, and also induce happiness in vegetable and animal life. Life springs into existence, from the laws and creative powers of the First Cause, as explained or declared in a manner comprehensive, and yet child-like, in that old fashioned chronicle of past ages—the Scriptures. "God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed (or life) is in itself, upon earth, *and it was so.* And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth. And again, God said, Let us make



Man in *our* (mental) image, so God created man in his *own* image. Male and female created he them." After ages of time, teeming with human beings, many of whom by the development of intellect and research into the why and wherefore of things, seemed to have proved themselves, that they are the "image of God;" so far as a finite can be like an infinite; and what has been the result of years of brain-straining? Practically the condensation of knowledge to the one common focus,—GOD SAID, "LET THERE BE LIFE." AND IT WAS SO. So far as we know, this century is *the* century above all centuries of the past, for knowledge as to the subtleties of nature; the most astonishing discoveries in the elements underneath and around us; their powers simple, their powers in combination, are in the course of development, we suppose, for the first time since man was created; and yet how little, very little is known of these subtile powers in and around the earth. Till the Atlantic cable stretched from Ireland to Newfoundland, the existence of earth-currents of magnetism, streaming along the bed of the ocean, as regular as sunrise and sunset, was unknown. Every discovery, every fresh development of power, is complete in itself, and in perfect harmony with those already known.

The question arises,—Is the earth a solid, a liquid, or a hollow? If I were deciding from the general aspect of results, and how produced, I should say liquid. We have our Vesuvius streaming out its fire, as we at our smelting works in Staffordshire see it at the chimney's mouth. By the upraising of islands, and of portions of continents, by internal movements, by the earthquake here and there on the world's round, tossing towns into ruins; and again by the increased temperature of the earth downwards, we have proclaimed the existence of a turbulent, wonder-working power in action under our feet. In fact, this earth is a molten ball; that the crust as it is called, is only the dross upheaved, as scum in a crucible; that we move, and think, and act, on the scum; that the metals, gold, &c., are merely the condensed vapours from the molten matters which have arisen from below, and by electrical currents, driven and lodged in the interstices of the crust, as smoke threads its way into crevices and deposits its substance. That as oxygen and nitrogen in relative quantities produce the air which floats *above* the crust; and that as oxygen and hydrogen, two invisibles, when joined together in the relative quantities of eight and one, become water, and float on the crust, and allied with nitrogen, produce fire; again, by a controlling law, those *three invisibles*, oxygen, hydrogen, and nitrogen, somehow always amalgamate in the proper quantities to give us air to breathe, water to drink, and



fire for heat; so a law of equal power *may be* in existence, in the interior of the earth, by *which*, oxygen and some other power or powers united in certain arranged quantities, produce and keep in existence the molten liquid. The correctness of the assertion as to air, water, and fire, we are able to prove; analogy points to the correctness of the other.

OXYGEN and PHOSPHORUS seem to be incorporated in matter; they enter into the atom, and surround it; each atom is a sphere; spheres, joined together, produce mountains; thus there are myriads of atoms or spheres surrounded with the elements of light as are the worlds in space. No wonder, therefore, that we have an ever-existent presence of oxygen and phosphorus on the surface of the earth; which, with other powers, keep life in action, and illuminate our globe when in combination.

The ILLUMINATING POWER in all substances, simple or compound, is the great centre fact to which I have been tending, as it is the *key* which unlocks the mysteries of nature, and proves the existence of a power more powerful than the solid. I have ranged the universe for this purpose, have shown that the stars and the comets give out an illuminating power visible to the eye, though at such immense distances; and the grand leading question now to be settled and admitted, is—Has earth an atmosphere which surrounds it, as that we perceive round the suns and planets? Admitting the fact, the second question is, Whence comes the light or atmosphere? Doubtless, the answer will be, From the earth; if so, show me the luminous aura. It is no use to assert that it is invisible to us, “but it is universally admitted;” be it so, but the admission points to a time when it was not admitted; when the truth had to force its way into the human mind, and become an acknowledged fact; as certain truths are in our day forcing their way, through storm and calm, to the same position. I look upward and around, but no evidence is perceivable of a star aura. I look on the ground; I cannot see any light flowing out of the earth, and ascending to create that atmospheric aura; my sense of sight is against the fact, yet fact it is. How am I to reconcile myself to the truth? By acknowledging fallibility to the eyes. Vision is the produce of the human camera; if the lens be thickened, the images cannot appear, or they appear distorted; in proportion as the transparency of the lens curve, and susceptibility of the retina is increased, so will the images be more and more perfect; there is an average power in the eye to perceive bodies and auræ; we can see coal, and we can see gaslight, but not the gas; one man is long-sighted, another is short-sighted; the account given by the long-sighted has to be credited by the



short-sighted ; the short-sightedness of the one does not extinguish the facts seen by the other ; and testimony is received as fact, if the testifier be a credible individual. An interesting fact as to vision, is related by Humboldt in his *Cosmos*, of a person named Schon, who possessed such acute vision as to be able *habitually* to see the satellites of Jupiter. Suppose no telescopes had been invented, no satellites acknowledged by astronomers, what credence would have been given to the declaration of Schon ? If we are to measure by the standard similar facts of powerful vision, not demonstrable by either telescope or microscope, are tabooed ; doubtless, Schon would have been assailed as a cheat, or a madman ; some few persons *are* so endowed, and if they are trustworthy in other matters, and have no motive for deceiving, their testimony ought to be received and accepted.

I see no valid argument against the idea that some persons may have lived, and others may yet be born, the construction of whose eyes may have naturally the exact form of telescopic glasses in combination ; that the heavens may be seen in all their telescopic beauty by the mere uplifting of the eyelids—peculiar formation is often the result of the mind of the mother on organs in the process of formation. I remember many years ago, there was exhibited in public a child with the father's name on the iris of the eye, produced by the vivid impetuous wish of the mother, while the father was denying his relationship to the embryo.

The faculty of vision is therefore one of degree, and this fundamental fact will have to be kept vividly before the mind of the reader, while tracing the proofs of the existence of the three powers in creation—Body, Soul, and Spirit.

Earth is a mass of substance, of particles, either hard or soft ; it may be as hard as granite, or as fluid as lava issuing from volcanos ; when analyzed, it divides itself into forms and powers ; those forms give us gold, iron, quartz, and multitudinous other developments in combination ; each having in addition to its form, inherent energies or capabilities ; those energies or qualities are in, but not of, the solid ; are attached to them, on the same principle that a piece of steel is unmagnetic, but stroke it with a magnet, and the properties in nature of a magnetic character are *attached* to, and carry on operations with, the bar of steel so stroked—contact by friction causing the adhesion of powers if in affinity. A little time ago, we asked, —Whence came the aura, or illumination which surrounds our world ? it must come from the particles of which *the world* is composed ; if so, each power or energy has illumination, when acted on, though unseen by us, derived from the molten interior of the world ; and in *proportion* to the diameter, or thickness of



our Earth, or any of the planet globes in space, so is the height or thickness of the aura which surrounds each. The scum or crust of the earth comes from the molten, is of the quality of the molten; and the latent heat in all particles or atoms of matter is developed more or less by their surroundings, and the chemicals brought to play on their energies; and in *proportion* as those energies are brought into *intense* action, so does the latent heat develop itself to our vision or eyesight, as light or flame; but the circumstance of *not* seeing the light, till the energy is at a given temperature, is the fault (so to speak) of our retina; the light of a candle is overwhelmed by the light of the sun, yet the light is there, and is seen if the greater light be shut out; and in proportion to the denseness of the darkness is the power of the candle-light perceived. Phosphorus saturates the earth, it enters into all bodies; its powers and capabilities have been grossly overlooked; oxygen has reigned king in science, but phosphorus is the queen; and her influence, though almost ignored throughout the kingdom of science, is subtle and powerful; it acts and regulates the royal family of elements; its influence is felt throughout the realm of substances, and is the great LIGHT power, which, streaming up from earth energies or powers, produces the aura, or light atmosphere, which envelops our earth and other worlds.

To man's ordinary vision, the light or lights coming from the earth are not perceived, and their existence is denied, though, if men would reflect, they must acknowledge that the world's aura must come from the substance of the earth, and ascend past their bodies, to its strata in ether. Now that aura as it ascends carries with it the powers and energies of the metal, earth, or other substance from whence it came—evidence of this we have through the faculty of smell. As the fumes from earth particles rise, we are conscious that the virtue or power is passing from the solid to the air above us, it is perceived by smell, but not by sight; it is obvious therefore, that, however subtle or refined or attenuated those fumes, fragrances, or essences may be, they have a body, a shape, an existence; they are the *soul* of the body of the metal, earth, or plant from whence they come; and it is only our limited powers of seeing, which prevent us being annoyed, perplexed, and distressed, with the varied colours of light, floating upwards; lights coloured in accordance with the character and quality of the substance from whence they spring. Every substance we call smell, is the *soul* of the substance from whence it comes; it is itself a substance, a body; powerful, energetic, healthy, or deadly,—depending on the nature of the organic substance which absorbs any portion of it; witness the power of miasma, the death fumes of charcoal,



or the health-restoring properties of iodine, when inhaled as in the sea-breeze. All *substances* or bodies—as earth, minerals, crystals, vegetables, fish, birds, beasts, and man—are impregnated with phosphorus, and give out light, which ascends with the fume or essence of the body from whence it is drawn by atmospheric attraction; smell and pure air are the great detectives of this great fact in nature; they out-distance vision, as an eagle would a sparrow. The souls of plants and earth being lighter, more ethereal than air, float upward till they reach substances more ethereal than themselves, as air escaping from the gills of a fish escapes, ascends, and is upborne by water past the fish, till it reunites to its kindred air above: doubtless the fish cannot see the little globule as it ascends, but there it is, perfect in its atomic shape, and power; and seen by man, the air-breather, because surrounded by a less dense fluid.

As the fact of light-emanations from all substance is almost new to science—is not yet acknowledged in the schools of science; and as the truthfulness of the fact is of essential importance to the great end we have in view, of linking soul to spirit, independent of body:—body, that visible ponderable substance, recognised as the Alpha and the Omega of man by many, I will shortly give a few results of experiments made by me since 1853, on animate and inanimate substances, corroborative of the experiments made by Baron Reichenbach of Vienna about the same time, but then unknown to me. He, with wealth, time, and opportunity, combined with energy, entered systematically into the phenomenon of grave-lights, and other lights alleged to be seen by some individuals, and the result has been the publication of a work of extraordinary interest to those who have made the physical and mental of man their study.

Before entering fully into this interesting division of our subject, I would recall the reader to the first great branch of our thoughts, “Body.” We have taken a rapid view of solid bodies, such as the earth’s, and outspringing from them on our planet is the class of substance called vegetable; almost infinite in variety of form, but firm or half liquid according to the nature of the plant, from the oak, to the garden balsam, or water lily; yet each possessing self-subsisting, self-creating powers; each having medicinal, nutritive or poisonous qualities, according to the nature of the animal digesting—the food for one being poison to another; the fragrance or aroma from this form of life or substance proving that there proceeds from vegetables a soul body, effective for good or evil, though *unseen* by us; these soul bodies of plants become dispersed by the powerful and diffusive energies of air, because of their not



being possessed of the *living spirit* of intelligence to hold them in cohesion.

Fish, birds, and animals, are subject to the same range of action, some being food for other living bodies, and some being poison; *all* throwing off effluvia, or substance in tenuity; unseen yet felt, and what I call soul, but devoid of the spirit or intelligence which invisibly continues with or adheres to the visible body; the most powerful proof of which is to be found in our Menageries or Zoological collections, by any one rambling through the several departments of animalized nature, as there caged. Man is subject to the same law, though in consequence of his affinity to his neighbour man the law is overlooked; we are as little conscious of it as those animals are of the effluvia which arises from them and their companions.

The Body of Man is the outer court of the Soul and the Spirit. So wonderful—so elaborate—so skilful is the architecture—so full of extraordinary combinations, and each combination so full of beauty—of adaptation of parts for utility, that men frequently devote their whole lives to the examination of a single series of combinations; and are so absorbed therein, as to forget or neglect the existence of other proofs of skill by the same Architect; whilst others, persons of a more generalizing mould of brain, sweep the circle of science within the range of their vision; and find all so complete—so perfect—so beautiful—so fitly joined in harmony; and the traceries, the mouldings, the carvings, indicate such completeness of finish; that without hesitancy, they declare there cannot be another—an inner court of superior beauty and perfection; they see no entrance, and *therefore* they assert there is none;—and by voice and pen laugh to scorn the assertions of those who have for themselves seen and enjoyed the glories of those inner edifices of Soul and Spirit. So wrapt are they in their idea, and the beauty of the external ornamentation—so full does it seem to them of life and power—that failing to see the Architect, they declare the building created itself—no architect planned its proportions—created its elements, arranged those elements in divisional order and harmonised them into a whole; but that they came into existence and jostled themselves into order and beauty. That the pavement of earth, with its beautiful strata of masonry—the walls with their mountains of granite—its tracery of trees, of shrubs and flowers, almost infinite in variety of form and colour; with a roof so high as to give scope for the ponderous balls of light to circle—to flee in the azure vault, so as to be seen by men in all their spherical beauty and atmospheric loveliness, are SELF-CREATED. How strange! While other men who have a full appreciation of the same beauties,



but have been in the inner court, are branded as dupes—impostors—fanatics—insane. Ah! that inner court, Spirit—few have courage to narrate its glories—its magnificence—its surpassing splendour. Its architecture is so chaste, so refined: its pavement of fragrance—its walls of crystallized ether—its dome of sacredness, are so overpowering, that the “Seer” feels it a desecration to enter the lists of antagonism—Therefore Goliath stalks abroad, and David tends his sheep.

Man occupies a position not large in dimensions, but powerful in comprehension, and in variety of powers. As a unit of the species, let us consider self, and Man will be found a semi-solid body, composed of flesh, bones, and blood, so far as sight or vision is an evidence of the truth; and as you and I are individuals of this class, I wish us to throw our thoughts, common-sense, and experience, into the consideration of ourselves, physically and mentally; so that we may solve the problem, “DOES HUMAN LIFE EXIST AFTER PHYSICAL DEATH?” With the fast man this question may be tossed off like a glass of wine, and with the toast of “a short life and a merry one;” which means practically heart-breaking to the mother, anguish to the wife, and misery to the children; or it may be answered by a kind of half-joke or sigh, “We must chance it.” Either are mere evidences of ignorance or thoughtlessness. To the man or woman who *thinks*. To the bereaved one whose loss of wife—of child—of parent—of sister—of brother, has torn the fibres of the affection, till the body has seemed unfit for action, —a living lump of solitariness, the question we have propounded is a life question. Are the departed of my affections still in life—Shall I live, shall we? Is it possible we may again meet? To such, the question is vital;—and even to the man if there be one—who has only himself to think about, the solution of the question, if he be middle-aged or older, has a power of an intense character:—I therefore desire, that we face this branch of our inquiry, with business-like adroitness—it is a branch we are all connected with; we are of the human, MAN—and therefore able by our personal sensations, or the evidence of others of a like nature to ourselves in whom we have confidence, to weigh the evidences about to be produced; and if our experience does not *yet* come up to the point declared by others—there is the way open, for each to test for himself; it is one thing to deny, it is another thing to prove. I may deny the existence of Holland, because my experience is that there is no such place, though it is asserted by others; yet if I will but do as desired, devote a certain portion of my time and money, and also follow the directions of those who assert they have been in such a country, I may have my scepticism overcome



by the evidence of my senses, and be brought to acknowledge the fact that Holland exists. I said that man, according to his eyesight, declares that he consists of flesh, bones, and blood; but the chemist tells us, those are mere general terms for the exterior character—that man is really a compound of various substances. On page 167 the general elements of man were referred to—let us take the analysis, and in it we shall find the germ of a mass of the wonders or phenomena which uprise in Man:—

Water, Albumen, Sugar, Mur. Pot. and Soda, Common Salt, Phosphorus, Lact. Soda, Phosph. Soda, Sulp. Potass, Oxide Iron, Sulp. Iron, Phosph. Lime and Magnesia, Carb. Lime—the major part of which, in their primitive condition, if thrown into the fire, will develop flame of various colours visible to the eye.

We find, on an examination of the constituent parts of Blood, Bones, Oil, Fat, &c., that the human body consists of water in the proportion of 80 parts out of 100; in other words, Oxygen and Hydrogen condensed to a liquid is the chief constituent of the visible body we can call Man; and the remaining portions are Lime, Soda, Iron, Salt, Potass, Phosphorus, &c. When therefore, we think of and glory in the “well-knit frame of man,”—man the beautiful, the perfect,—that spirit cannot exist but as displayed in the physical structure of man—legs, arms, &c., we are taking a very limited range of Divine power—a range which cannot be maintained on a thoughtful consideration of the chemical constituents of that body, a mere tissue of water, albumen, and lime, with a sprinkling of salt by way of seasoning; a tissue to us pleasing and perfect (so doubtless is the body of a frog to a frog!); and to suppose that the spirit, acting in and making that tissue of substances, cannot exist, cannot live, when the chemicals are slightly altered so as to render them invisible to our organ of sight, the eye—is to narrow our intellectual power of discrimination—is to live in our fortress, and assert it impossible that we or any one else can live or act, or defend ourselves in any other shaped piece of substance. To illustrate the foolishness of the idea, let us take Man, man in his perfection of mind and body; let him lead a soldier's life, and have his legs and arms shot off; look at him, what constitutes the man? his body? No. HIS SPIRIT. The spirit can think, plan, and order in all its power and vigour, without either flesh, arms or legs: consider a moment, but for the chemical waste going on requiring a stomach, &c., man could be deprived of the whole of his body from the chin downwards, and still be the man—the spirit; as active, as ingenious, as analyzing, as



effective for mental exertion, as ever. Look at him now in your imagination; in shape a sphere—about 9 inches in diameter—a mere football in size, shape, and appearance; despise, laugh and deride that shape as you will, the spirit—the intelligence, is still there, in all its power and its intellectuality; allied to a few ounces of water, lime, and phosphorus; and as we shall hereafter perceive, ready and willing to remain there, so long as the required chemicals are in a healthy state; but let disease, or in other words, a change in the chemicals take place; the spirit then no longer approves of the union, and like a man in a damp house, the mustiness and ill-favour of the dwelling forces him to leave for elsewhere; and our privilege it will be to show that there is an elsewhere; and that the spirit is there to be found, as active and as vigorous as heretofore; but owing to its increased elasticity, lightness, and improved position, capable of effecting results as much more intellectual and useful, as the enjoyments of the man are superior to the child playing with his rattle. Having proved that man physically is a composition of chemicals, we are naturally to expect that the chemicals will show the same *affinities* and *repulsions* while mortared in the shape of a body, instinct or pervaded by the living principle called life? And if salt, iron, potass, phosphorus, give out lights in their native state, we have to expect the presence of those lights, or soul emanations, wherever they may be, and according to their relative quantity. Man's body being found to consist of earth's elements, we have to expect in that body the medicinal or other powers usual to those elements. The knowledge of these facts will assist the student of nature to understand a portion of the phenomena developed by "Mesmerine," or human effluvia, or soul essence, ever exuding from man; when it is absorbed (as in miasma) by any individual while in a negative or receptive condition.

Having thus traversed the solid—the BODY of nature in several of its developments; and asserted the fact of soul or apparitional emanations issuing from each division of that body; the path is opened naturally to consider more fully the second portion of our subject—SOUL.\*

[To be thought out in June.]

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\* As one of the ethereal soul elements, it would be well to examine and ponder over the nature and properties of Light. Professor Tyndall has conclusively proved that the true character of light is *darkness*. That when a ray of light is passed through a glass vacuum, the substance is lightless while passing through. That not till the substance strikes the floating atom particles outside, is the phenomena produced we call light.



## I DIFFER.

BY JOHN BEATTIE.

EVERY one thinks, but what all are doing few care to do with that precision necessary to gaining a knowledge of any exact science.

After a clear perception of things, and their conditions, cultured reflection does for the mind what healthy digestion does for the body. The food taken is not always a measure of strength to be derived, nor can the number of disconnected facts perceived be an indication of the knowledge possessed.

Science is systematized knowledge, or facts reduced to law, which can only be done by reflection on the existence and relative condition of things, as they appear to us; we can only judge of appearances; all else lies hid from our eyes. We judge of phenomena as they come before the mind; every new fact observed must be looked at from all points, its relation to established science minutely seen, and its place in the category of knowledge exactly noted; every sensual judgment must be sifted by the purest reason before conclusions can be safely come to. In doing this we must be careful in seeing that all knowledge consists in knowing the condition of things; and in defining what we know, equal care must be taken not to confuse by using definitions of the qualities and conditions of objects as if they were entities in themselves. Every word ought to be the symbol of some thing or things in existence, or of the quality or condition of their existence. In the art of definition consists the whole science of right reason.

I have been led to make these remarks by reading your articles in the first issue of the Magazine under your care. The little I know about science, and the inferences I draw from your teaching, are at such variance that I ask you for a short space to express my opinion, and I ask you for light if I am wrong.

You say much in favour of correct definition, and now and then you are strong against Materialism, but in words only, for the principles you lay down are materialistic in the fullest sense. A clear inference from your paragraph (page 165) is, that matter and spirit are transposable, or that matter and spirit are but different conditions of one substance, and may pass from the solid through the liquid, the gaseous and "ethereal" on to spirit, from impotency and complete inertia up to potency and force.

The greatest Materialist affirms no more; and if true, your spiritual castle must fall. I submit, however, that the theory



is unsound, and that mind cannot be conceived of as material in any sense whatever. We are ignorant, and ever must be, of the essence of either matter or spirit; we never can know them as they are, but only as they appear. Why then do I insist upon them being essentially different? Because they are governed by different laws, antithetic to each other. Matter is passive, spirit is active; one impotent and dead, the other life and force; one the conditioned, the other the conditioner; one subject to a set of laws called physical, the other to laws not physical, such as all connected with mental power; the one composing the universe of effects, the other that of causes; but as all power is ever active, to the mind they must appear to be correlative. Matter may be a projection of the mind, but all science proves matter cannot evolve or develop mind. As your space is so limited, I will not discuss this point further, but will briefly allude to one or two other differences. You speak of light and space as "substances," and at page 151 allude to the former as being "transparent though thousands of miles in thickness, and of stars being seen through it." Now I believe light, like sound and colour, to be mental conditions, these conditions being produced by forms of motion of themselves invisible. Light only renders things visible, but is itself invisible. I cannot be under an error, for lower on the same page you use the words "Light will be useful as a substance." If any demonstration of science is more positive than another, it is that light is motion. Lastly, you speak of "oxygen and hydrogen as powers," and as possessing energy. They are material conditions and possess no more energy or power than a piece of stone until under the control of the one universal force—Mind. When put in harness by mind, they are then pliant and yield to the intellect and will of mind.

Your opinion relative to the absence of heat in the solar-ray is, I think, wrong; I believe the cold on the high mountains is the result of radiation. The valleys are protected by a blanket of moisture, making them cool in summer and hot in winter.

[The foregoing article is thoughtfully worked out. That the sun is hot is as obvious to our sense of feeling, as that the sun sets and rises is to our sense of sight; but our experiments, examinations, and deductions are that the substance we call the rays of the sun is cold, and that the sun rises is an optical illusion. As Editor we desire as soon as possible to only hold the scales, while minds—English, Scotch, Irish,—gather up and put in the one scale or the other, through the Magazine, the facts in nature, so as to ascertain the laws governing "That which is." Carrying out this plan we are ready to hear "counsel for the



other side." In the meantime, to neutralize the nettle sting of the article, let us use the dockleaf, and think that *motion* indicates substance moved, and also of another substance which set it in motion, whether external or internal it matters not.

The blanket idea of moisture in the valleys is really a proof that our deductions are right. We have a blanket on our bed at night, not to keep out the heat, but to keep in the substance we call heat of the body; the blanket neutralizes the cold active substance, something that exists beyond the blanket. The primary difference between physical and other substances does not annihilate either the one or the other.

The idea that all external phenomenal substances are merely ideal—merely the action of the person's mind, that this Magazine is ideal, a mere phantom, that our wives, our houses, are mere phantoms, and that our friend's foregoing article is a phantom, seems to make us personally the *only* mind in the universe. Is it so?

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Since the above was written and in type, Professor Tyndall has given a lecture on Heat, at the Royal Institution. He, by a series of experiments visible to the audience, *proved* the declarations made by us in the April number of the *Spiritual Magazine* and in the note above. Tyndall declared, on the 19th of April, that which we have for twenty years in print contended for.

The declaration made, which will now become an axiom in Science, was, "*They never had creation of power or motion out of nothing.*" From the earth to the sun and the planets, substance connects the one with the other. The substance which we call light passes through it as easily as it does through a glass window.—Ed.]

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## OUR PROXIMITY TO THE SPIRIT-LAND.

BY A SCOTCH MINISTER.

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PERSONALLY I have had no experience of what is currently denominated Spiritualism, considerations peculiar to my position have hitherto precluded me from investigation; but I have had what I may call incidental experiences that to my own mind constitute a strong presumption in favour of the truth of Spiritualism, and suggest the probability of its practice being conducive either to much evil or much good, according as that practice is ill or well regulated. I am aware that many others have had experiences similar to mine, and when I record a few



instances not a few readers may think of "face answering to face," and some who are sceptical may be led to admit that probably Spiritualism may be true.

The experiences I have referred to consist of information supplied to me in dreams and visions, affording evidence that my position, plans, &c., are well known to beings that are not in mortal flesh—beings who take a kindly interest in my welfare, and have it in their power to communicate with me. I have said "beings;" I do not forget that the information so generally communicated to me when asleep, and sometimes when awake, may be from a kind condescending Heavenly Father direct, but I think it more probable that, as He employs parents and others to be almoners under Him, so He may employ angels or spirits of men who have left this life, rather than deal with us more directly; nor do I forget the difference between subjective and objective. I am ready to admit that an experience that is merely subjective may at the time be regarded as objective, and may by memory be so regarded in all time coming. While about to speak of dreams as a medium of revelations I should premise that up to the days of manhood I regarded them as unworthy of notice. For example, I occasionally delivered scientific lectures, and one favourite topic was Memory, Dreaming, and Insanity. I dealt with the three in connection because of their relation—as I regarded them—to the "law of association," taking for granted that a dream was merely a sort of "brown study," in which the train of thought held on its natural course, unmodified by volition, by intentional thought, or such arrangement of ideas as denoted intelligence. Like most others I had many dreams in youth, especially at times when my mind was occupied with plans for future life and wondering in what direction seemingly conflicting events might carry me. But I paid no attention to these dreams. One class of pictures were frequently presented to me. Looking back upon them from my present position I can see that they not obscurely sketched leading events in my then future history, although I failed to take from them the guidance and comfort they were adapted to confer. A change, however, "came over me" about a quarter of a century ago. I had a dream which impressed me very deeply and rather comfortably. What I had in waking hours sometimes thought of as a barrier to things I wished to attain seemed easily and speedily surmounted. I was in a new region, and felt agreeable surprise. The feeling produced by the dream often recurred throughout the day. It was not the thought of the dream that recalled the emotion, but the prevailing emotion that frequently recalled the dream. The same evening, quite unexpectedly,



a proposal was made to me regarding an important business matter that gave rise to feelings akin to those excited by the dream. This gave rise to questionings as to whether the dream could have been any foretelling of the proposal. My mind was thus at once led to investigate what was to it a new subject. As time went on the dreams which preceded unexpected events seemed so distinctly to represent them that I came in course of time to regard certain dreams as undoubtedly prophetic. Several important and well-marked changes in my position in life have taken place during the last twenty-five years, some of them very unlooked for up to the time of their occurrence, but I am safe to say that I have been led to expect most, if not all of them, before they actually took place, and before I had any reason to expect them, except the reasons supplied by the dreams.

The idea of mere coincidence cannot be taken as explanation, because the instances have been so numerous, stretching, as I have indicated, over a long series of years, and relating to a great variety of matters. But I would not by any means have it understood that all my dreams have been prophetic. Those who are so have certain well marked characteristics. They are not the renewal of any train of previous waking thoughts, nor are they of the "brown study" character, such as might be accounted for on the law of association. The scenes presented must be such as have not been pictured to or by the mind during waking hours, and there must be an *orderly arrangement* of scenes or ideas, such as indicates the operation of active intelligence. Even when orderly arrangement has taken place, I cannot depend upon the dream if health has at the time been deranged, more especially if anything is wrong with the stomach and liver. When there has been orderly arrangement in such circumstances, if the dream promised something unhappy, I have learned utterly to disregard it or to take it as indicating the very reverse of what is to happen to myself or to others for whom I have to be careful. I have been led to conclude that when there are any gastric impurities or biliousness, spirits who are tricky, deceitful, or malicious have more ready access to the mind than when one is in good health, with pure blood only supplied to the brain. When dreams are prophetic the representation is not always a picture of the thing that is to happen, but of things that are *analogous*, such as a swollen river representing a great difficulty, and getting across the river more or less easily a representation of success. The language employed is, so to speak, usually *figurative* language. But if one who is favoured with such dreams pays due attention to what follows in fulfilment, he will



come to understand what certain appearances represent. In this way so much of a well understood language will come to be established between him and the kind agents, whoever they may be, to whom he is indebted for the dreams. Care is taken that room enough is left for the development of my own mental powers. The information given may, as respects that, be likened to information supplied by friends at a distance or near by, who have come to know what others have arranged for, and who communicate the information for one's guidance.

If any question were raised regarding the value of such dreams the best reply might perhaps be to give some examples of dreams and of the events which I regard them as having predicted. To do so at present would make this article too lengthy. I may refer to their effect in relieving me from groundless apprehensions and preventing me from attempting to secure results that would be found in the end to be beyond my power. Phrenologists tell me that I am very full in caution; that so much is this the case that if the caution were not balanced by firmness and hope I should be a very timid man, and would be much given to doubt and to be needlessly afraid of things going wrong. The dreams benefit me in this way. Say that a party in whom I am specially interested, and in which there are several young people, start for a "day's outing;" that they have fresh horses to the carriage that appear rather restive; night draws on before the party returns. The hour is long past at which they purposed to return. If I had no bad dream last night no dream that could represent danger or injury, I have no apprehensions because my young friends are so late of returning. I know they will make their appearance by and bye all right. Again, I am arranging for a journey. The expense and time required will be considerable. I shall require to arrange for some one to take my place; I intend endeavouring to complete arrangements on the morrow. When I awaken in the morning I abandon all thought of the proposed journey because of a dream I have had, and as time goes on find that it would have been a great mistake to have gone on that particular journey. I have some occasion to undertake a short sea voyage. It is a season of the year when the weather may probably be rough; I am a bad sailor, and there may be even cause to apprehend danger. I think at bedtime of reluctantly writing to decline. In the morning I resolve to go, feeling sure that no serious difficulty will come, and that I shall reach home in comfort. I am called in the course of the day to visit one who is taken seriously ill; the symptoms indicate much danger; I feel no apprehension; I know the sick will yet recover, because I had no dream intimating the



contrary during the previous night. I am, say, connected with a concern that requires very soon a considerable outlay of capital; estimates have not come in so early as they were expected; I am uneasy because not knowing what sums may be required against an early day. I rise in the morning well informed, having seen in sleep rows of figures giving the exact amounts that are to be required for the several departments of the work, while some of the items although agreeing exactly with the estimates when they come in, differed considerably from what I had previously conjectured they might be.

On some occasions I have heard words spoken which I know could not be from mortal lips. On two occasions this happened immediately before or immediately after I awakened in the morning. It might have been that the speaking awakened me. What I know is that after being awake the words spoken were, to use a homely phrase, "ringing in my ears." On a Sabbath morning I thus heard the text quoted, "I am the Almighty God, walk before me and be thou perfect." This was not a text familiar to my mind, because I had never heard it preached from, and had seldom heard it quoted. I was quite familiar with the kindred text, "Fear not, Abraham, I am thy shield and thine exceeding great reward." I was engaged to preach for a ministerial friend in the forenoon, and had prepared a sermon on a different text. Thinking that some were to be in the congregation whose case might make it important for them to have their attention directed to the text I had heard quoted, I prepared and preached a sermon from that text. It never struck me that the text might be intended for myself. There was nothing special in my circumstances at the time to suggest such a thought. Circumstances, however, arose soon after that furnished me with no little occasion to lean upon the text in question. On a subsequent occasion I heard the words, "Keep up good heart and hope; trust in God, and *expect success*." I have made the two last words emphatic, because they seemed in the recollection of them to have been pronounced with peculiar emphasis. At the time I could form no conjecture regarding what the words could possibly refer to. I wrote to my "better half," who was at a distance, telling her what had happened to me and saying that certainly some great and seemingly adverse change was about to happen to us, but that I would cherish no fears. I would "expect success." The need for such encouragement soon showed itself in a very unexpected form. For a year or two the words "expect success" were often reverted to in times of need, and certainly the expectations they sustained were not disappointed.

It will be easily understood now that I was early ready to



conclude that Spiritualism might be true. If spirits could so communicate with me when I was asleep, it seemed highly probable that they might be communicated with in a *séance*, especially if any of the party got into a complete or semi-entranced state. I would further be understood to maintain that, on the supposition that spirit intercourse is possible, much harm might be the result, much delusion take place, if precautions were not adopted to prevent the influence and teachings of evil spirits.

Although I have, as intimated, seen nothing of what is popularly called Spiritualism, I have had something to do with a case of what is called "extasis," and, if thought suitable, may give some account of this in a subsequent communication.

## UNIVERSAL DELUGE.

By C. M.

MODERN Science says that a universal deluge was impossible because we cannot conceive of any "efficient cause;" and not forty, nor forty hundred days of any number of inches of rain could raise the sea-level by an inch, because rain is but the recondensed evaporation from the sea, and having come from it cannot increase its volume by returning to it. "*No doubt but ye are the people, and wisdom shall die with you.*" The Scripture does not say that it was the *rain* that swathed the world in deluge; nor does it say that the earth was wholly submerged at every part at the same time. The rain and accompanying meteorological disturbance were secondary, and attendant on the *immediate* cause—the breaking-up of *all the fountains of the great deep*. How? By what anterior cause? There is an efficient cause not only conceivable—"Science" to the contrary notwithstanding—but also very expressly indicated in the Scripture itself, in the traditions of time immemorial, and lastly in the *latest* discoveries of Science itself. Science is so far right at least that there is but *one* conceivable efficient cause; to wit, a sudden violent change of large amount in the *inclination of the axis of rotation of the earth*, with reference to the ecliptic.

La Place, that prince of philosophy and science, had the conception of this, when he wrote a century ago of the "consequences of a sudden shock to the earth." "Its axis of rotation and its diurnal motion would be changed; the oceans would leave their levels and rush towards the new equator; the majority of men and beasts would perish in the *universal deluge*;



entire species would be annihilated; and every monument of human industry be laid in ruins."

Why may the effects not have been produced rapidly by the returning action of the "oceans, which would leave their levels"—the breaking up of all the fountains of the great deep—by a sudden change in the direction of rotation? Cuvier, another *philosophic* scientist (as distinguished from the mere "specialists" of the present day), was so sensible of the overpowering evidences of an immense catastrophe having produced a violent change in climatic conditions, that he concluded with reference to the glacial and other theories which involve slow secular motion, that "they are altogether inadequate to account for catastrophes which must necessarily have been sudden;" and that "it is of no importance whether they be true or false, for they explain nothing, since no cause acting slowly could possibly have produced sudden effects."

But, in the meantime, Science—though it has not quite found out that the axis shifted *suddenly*, or only by slow secular change—nevertheless, has found out that it *has shifted*. Most people wonder what was the advantage of the late Arctic Expedition, and what they got by going. They brought back what was worth ten expeditions, the verification of Holy Writ, and the confusion of the "Science" that maintained that "*all things continue as from the beginning of the creation.*"

The naturalist of the Expedition, Captain H. W. Feilden, reports:—

Miocene beds, including a *thick seam of coal*, were found to exist as far north as  $81^{\circ} 44'$ , and the shales and limestones of this formation yielded abundant examples of the *flora* of that epoch; thus proving the existence, at a comparatively *recent geological period*,—(mark this)—*of a temperate climate within 500 miles of the Pole*. Carboniferous limestone beds form the promontory of Joseph Henry. Post-pliocene beds of great thickness were found, some of them at a height of 1,000 feet above the sea-level, showing that a *great and rapid change in the elevation of the land* must have occurred.

This rapid elevation of a large area of the crust in the northern hemisphere may have coincided with the sudden extensive depression, as already indicated, at the Antipodes. This aggravation of the displacement in the distribution of the earth's external mass, would still further affect the angle into which the polar axis would be thrown.

Another officer, Mr. H. C. Hart, reports that "no less than from twenty to thirty species of *flowering plants* were obtained between  $82^{\circ}$  and  $83^{\circ}$  N."

In a lecture on the results of the Expedition, Mr. Clements Markham summarises the reports on this part of the subject as follows:—

It has long been known that at Disco, ten degrees further south, there had been, in a comparatively *recent geological period*, forests growing with fifty



or sixty different species of *arborescent trees, some evergreen, though mostly deciduous*. The Expedition discovered excellent tertiary coal in 82° N., and brought back impressions of leaves, showing that luxuriant forests had once grown so near the Pole as that. The wonder did not stop there, for unless there had been such a *change in the axis of the earth as astronomers declare to be impossible*—(*Where wast thou when I laid the foundations of the earth?* saith the Lord)—those forests must have been exposed—no matter how warm the climate at that period—to a darkness extending to 140 days out of the year. . . . Other explorers had discovered wood in the now frozen regions of Bank's Land and Prince Patrick's Island, *with the bark on*, and which had evidently *grown where it was found*, showing how *extremely rapid* must have been the *changes of climate* which had taken place over the polar area.

So, then, the last words of Science quacks are that, the axis *has shifted*, and apparently *not* by slow secular motion, but by a change *extremely rapid*. So, then, at even when the sand is near run out, Science begins to find that the Word written 4,000 years ago was "more or less" true.

In the Book of Facts we have: "All the Fountains of the Great Deep were broken up, and the windows of heaven were opened. And the waters prevailed to the extreme (מֵאֵר) upon the earth; and all the high hills that were under the whole heaven were covered. And all flesh died that moved upon the earth, and every man, all in whose nostrils was the breath of life, all that was in the dry (land) died. And Noah only remained, and they that were with him in the ark."

[Our main object is to destroy the want of confidence in the Biblical historical narratives given in times long ago, and so strangely preserved, and now by us as a nation used for examination and confirmation. The historical narratives have been assailed, because they were interwoven with the narratives of spirit communion and help. If the one could be found untrustworthy, the other was also untrustworthy. Towards the great main object we have of proving the immortality of the human race, we desire to buttress our positions by ancient evidences sacred and secular—evidences which cannot equitably be rejected.—Ed.]

## WHAT IS A MIRACLE?

To avoid "scientific" hair-splitting, we at once state that all the creations, animate and inanimate, visible and invisible, are natural; yet, as the astronomers use the words, "the sun sets," "the sun rises," though it never does: so we use the word "supernatural" as distinctly applicable to intelligent life in a condition of body and knowledge and power superior to us as men. We care not what you call it—ghost, spirit, angel, or devil.



Light is a threefold substance—so is man.\* We are spirit, soul, and body. When we pass away, we become twofold—spirit and soul; and when in that state, can see and do things we are now unable to do.

Having thus cleared the path, we state A MIRACLE TO BE SOMETHING DONE INTELLIGENTLY BEYOND OUR POWER AS MEN. As a test of supernatural life and power—If I desire that any named inanimate substance be moved without human contact or machinery, and it is moved and raised off the ground—I have the proof that supernatural or ethereal beings see me, hear my words, and they favour me by consenting to do what I desired. Obviously, if the whole stopped there, the incident of itself would be as useless as if the raps of the postman were only something to startle and amuse us, without our taking them as signs to open the door to the intelligent agent who made the noise, and receive the something of weal or of woe he had to deliver. The rappings therefore, of a postman or messenger, are the same in intent as the rappings of a spirit; and if we use our common sense, we have the message of the invisible, in as many varieties of manner as we have in ordinary life. The human voice when in action, is mere rapping on the air; the invisible air conveys it with its modulations to the somebody we wish to communicate with. Putting aside the other evidences of invisible intelligent life around us, let us keep to voices, by means of which personal and general knowledge is conveyed to us. The extraordinary story of Joan of Arc has been dramatised. When a girl, she *heard* voices, and *saw* spirits, telling her she was appointed to assist in delivering France from the yoke of England. Those spirits led her, guided her as promised; and she drove the English out of France, and placed the true King of France on the throne. Up to that time, she never moved officially till the *voices* told her; and it is narrated that when she was not on the field of battle, the French were overcome by the bravery of the English, but whenever Joan of Arc appeared there seemed to be a drowsiness and inertness in the English soldiers, and they were defeated as the voices had promised. We have the same method and result of the action of supernatural beings narrated in the Bible. David heard "the voice," saying, "Come upon them over against the mulberry-trees, and when thou hearest the sound of a *going in the tops* of the mulberry-trees, then bestir thyself, for then shall the Lord (with his hosts) go out before thee to smite the host of the Philistines."

Personally, I know several who are now-a-days so guided,

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\* Light is wave motion say some. Light is darkness say others.



and the fact of supernatural beings doing their appointed work for and with man, under fixed SUPREME laws, explains why we may trust that the miracles mentioned in the Jewish and the Christian Scriptures, the historical narratives of miracles strewed through past ages, and the affirmations of credible witnesses in our days, may be frankly accepted as true; and that all the spiritual gifts mentioned by St. Paul are still in action.

The majority of the clergymen in our churches and chapels act as the right hand of Deists, because they publicly declare that miracles have ceased since the days of the Apostles—a *downright* untruth. The Almighty power for man is as much in action now as in the Apostles' day. Angels are seen now as then. The gift of foreseeing future events, the gift of healing, the gift of miracles, are in existence now as then. The every year spring and summer fruits of the Divine giving of the supernatural, in all their freshness are in our midst; but, Sunday after Sunday, we have doled out to us a few ounces (verses) of the "preserved phenomenal food" manufactured about two thousand years ago, and are told that it is all we have to live on till next Sunday. No wonder sixty-seven out of every hundred of the population refuse to use it, and go elsewhere for something that has a freshness in it.

Since I have freely and publicly spoken out some of my knowledge as to the supernatural, I have had private family histories narrated to me of an extraordinary kind, which unfold facts that should cause all thinking Atheists and Deists and mere Sunday Christians to read life from a new page.

**DIVINE VENGEANCE INVOKED AND OBTAINED, RECORDED ON THE MARKET CROSS, DEVIZES.**—This cross was erected in the year 1814, by Henry Viscount Sidmouth. One side of the cross presents a memorial to posterity of the awful dispensation of Providence in avenging perjury, and is recorded thus:—

The Mayor and Corporation of Devizes avail themselves of the stability of this building to transmit to future times the record of an awful event which occurred in this Market Place in the year 1753; hoping that such a record may serve as a salutary warning against the danger of impiously invoking Divine vengeance, or of calling on the Holy Name of God to conceal the devices of falsehood and fraud.

On Thursday, the 25th of January, 1753, Ruth Pierce, of Potterne, in this County, agreed with three other women to buy a sack of wheat in the market, each paying her due proportion towards the same. One of these women, in collecting the several quota of money, discovered a deficiency, and demanded of Ruth Pierce the sum which was wanting to make good the amount. Ruth Pierce protested that she had paid her share, and said, "She wished she might drop down dead if she had not!" She rashly repeated this awful wish, when, to the consternation and terror of the surrounding multitude, she instantly fell down and expired, having the money concealed in her hand.



PROSECUTION OF MEDIUMS THROUGH LAW  
COURTS.—LAWRENCE—MONCK—SLADE.

By A BARRISTER.

LAWRENCE'S CASE.—It may not be uninteresting, perhaps, for our readers to have laid before them—in outline only, it is true,—the fact and points of law in the case of the *Queen v. Lawrence*. The interest attaching to this case rests mainly on the application of the 88th Section of 24 & 25 Vict. c. 91, for the punishment of those who obtain money or other valuables by means of false pretences. Under this Statute the magistrate, Mr. De Rutzen, committed William Lawrence on a charge brought against him by one James Brooks Hulbert, for obtaining one shilling in money, with intent to defraud by falsely pretending that he had the power to summons, or produce and cause to be present certain spirits, whilst in fact he had no such power, but used artifice to deceive the prosecutor.

The Grand Jury at the Middlesex Sessions having found a true bill against the medium, William Lawrence, he was in due time arraigned before a jury at the Session House, Clerkenwell, Mr. Edlin, Q.C., the Deputy Judge, presiding.

The facts, as they appeared at the trial, showed that in the month of October, 1876, William Lawrence held certain *séances* or sittings for materializations and other phenomena, at his house at Bow, the attendance or entrance fee being fixed at one shilling, to cover, as was alleged at the trial, the rent of the room. At these sittings a figure—called, for some reason or other, "*Tonto*"—draped as an Arabian, was observed to come out of a cabinet, improvised by using the recess of the window. Hulbert and several of his companions, having agreed "to trap" William Lawrence, agreed to lay hands on this figure so soon as it should appear. This resolve they carried out; and, according to the statement of the prosecutor and his friends, the supposed materialised spirit-figure was no one else than William Lawrence, masqueraded under turban and shawls. This constituted the charge stated by the witnesses called by Mr. Staveley Hill, Q.C., on behalf of the prosecution.

On the first outset of the case the evidence certainly appeared to tell greatly against William Lawrence, but, on closer scrutiny, it appeared, as stated by Mr. J. Ignatius Williams, counsel for the defence, that great doubt existed as to whether those who swore to the laying hands on William Lawrence were not mistaken. The uncertainty, indeed, was so grave—it may not be saying too much to aver—that in any ordinary case the judge would have interposed and stopped the



case. In this instance before us, the Court not only did not interpose, but on evidence being tendered to prove the happening of spiritual phenomena of a similar character on other occasions, the judge overruled Mr. Ignatius Williams, and prevented evidence proving the facts of spiritualistic phenomena to go before the jury. The injustice done to the defendant by taking this course is self evident. The whole charge rested on the fraud alleged to have been practised, and a fraud implies a *scienter*; the evil intent underlying the criminal act. But the injustice done does not stop here. The prosecution rested its case on the grounds of "pretended production or conjuring up of spirits." This involved the necessity of showing what the word *spirit* implied; for to put a man on his trial for an unknown offence is an outrage on the administration of law.

Mr. Ignatius Williams with keen acumen pressed this point, and on tendering evidence as to what was meant by the words employed by the Crown in the indictment, the Court again interposed and prevented evidence being adduced to prove the meaning of the words *spirit*, *spiritual influences*, *materialisation*, &c. As might be expected, the jury found the prisoner guilty, and the Court passed sentence of three months imprisonment for a second-class misdemeanour—namely, the attempting to obtain money by means of false pretences.

It is evident from what has been said, that William Lawrence, the medium, was convicted and sentenced to three months' imprisonment for the committing of an unknown offence, and when he, by his counsel, tendered evidence of the *bonâ fide* happening of the phenomena, or tendered evidence to explain the meaning of certain words or expressions it became necessary to define, the Court rejected the evidence. A more cruel injustice could hardly have been perpetrated.

The case did not stop here. The indictment itself was what is technically termed, *demurrable*, that is, bad in law, on the ground that as the charge involved, unless otherwise shown, the committing of an impossible act—namely, the producing of spiritual phenomena—the statute against false pretences not applying.

In all prior decisions the Courts have held that a future event, or something of which the truth could not be negatived, was not within the meaning of the statute. So grave was the fault in the record itself, that Her Majesty's Attorney-General granted a *fiat* for the issuing of a writ of error. The restricted function of this writ is to bring before a Court of Criminal Appeal any error apparent on the face of the record—that is the indictment itself.

On the 14th of April the case came before the Queen's



Bench, when Mr. J. Ignatius Williams, with great pertinacity, even boldness, urged these points upon the attention of the Lord Chief Justice and judges of the Queen's Bench. As the case could only be heard on the narrow ground already indicated, the Court of Appeal was unable to hear argument on any points in regard to the exclusion or wrongful reception of evidence, and finally held that the conviction was good. With all due submission to the Court of Queen's Bench, it is difficult to hold otherwise than that the essential requisites which constitutes a false pretence—namely, the misrepresentation of an existing and present, not future, speculative fact, wholly failed in this instance, and that the statute did not apply.

The OTHER TWO CASES which have been so recently before the public—those of Slade and Monck—raised entirely different issues of law—namely, whether the Vagrancy Act applied to cases of this class. To any reasoning mind the judgment given in *Johnson v. Fenner*, and cited both in the case at the Bow Street Police Court, and subsequently in the course of argument before Barons Pollock and Cleasby, would appear conclusive. The Vagrancy Act was originally intended to remedy the abuses practised by gipsies and others in obtaining money for telling fortunes by palmistry and otherwise, that is, the reading of future events by the lines of the *palm of the hand*. It requires some hardihood to understand how this Act could be made to apply to conjuring tricks; for, at the utmost, a spiritual *séance* must be either a conjuring trick, or it is a reality. Nevertheless, Mr. Flowers, the Bow Street magistrate, found that the Act applied; the case for the prosecution on the grounds of conspiracy to defraud having broken down.

In Monck's case the Court of Exchequer upheld the Huddersfield magistrate's decision, and maintained that the words otherwise embraced every conceivable wrongful act done by the hand. With submission it might be asked whether for instance forgery, false coining, were not done by the subtle craft or act of the hand? But how monstrously absurd to apply the Vagrancy Act to these or analogous cases!

The conduct of the prosecutors in these cases savours so much of persecution that the question might be reasonably asked what has prompted the resort to a police and criminal court, where avowedly the prosecutors were not duped, but attended the sittings for the purpose of discovering a suspected fraud. In the case of Slade, the prosecutor, Dr. Lankester, openly declared that he took the course he had chosen "in the name of science." The prosecutor, Hulbert, declared himself to be a Secularist, the secretary of a Spiritualists' Prosecution Society, proved afterwards to have had no existence. The lower strata of Mate-



rialists, who are now numbered by thousands, and intrude their presence into every walk of life, are led by a few quasi-philosophical minds.

To these men, with their vagaries and theories, their material essences and protoplasms, the presence of spiritual beings could only but prove unpalatable; their very existence, it may be added, as living, self-conscious *matter*, necessarily became imperilled the instant facts such as Spiritualists insist on adducing in support of their creed became proven, and were received as established truths. The conduct of these persons is quite comprehensible, but why magistrates and judges should allow their judgment to be influenced, and permit persecution to take the place of thorough sifting inquiry, is beyond comprehension.

A calm, unprejudiced insight into what is happening would cause any mind capable of reasoning to pause. On the side of the Spiritualists are ranged men of high scientific attainments; professional men, whose acumen had earned them world-wide reputation; these and a legion of men and women behind them aver to the happening of the facts; the shadowy imagery of spirit forms are to them realities, for they have seen, heard, conversed with them—they assert they know the fact. On the other side is the phalanx of Materialists and scoffers, who have never inquired, are wholly ignorant of what has and is taking place, but in their disappointment, when put to the test, appeal to laws enacted generations ago, under different circumstances, and which are as inapplicable to modern society as the statutes for the prevention of witchcraft of Henry VIII. and James I., passed in a spirit of cruelty and ignorance revolting to our better natures.

Underlying these modern persecutions is no doubt cowardice; cowardice in facing a new state of facts; cowardice in confronting a timid and disapproving public. That the days of such weakness are numbered needs hardly to be foretold; the day will come when the English public will insist on the right of free inquiry, without dread of criminal proceeding and that remnant of the Witchcraft Prosecution Acts, the 9th of George II. Accusers will be relegated to their proper places of simple inquirers into facts alleged on one side to be true and denied on the other side, and be compelled to abandon the more irksome duties of attending a police court for the less exciting but more satisfactory course of following up and systematically completing tests as to the verity of these phenomena.

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PROFESSOR TYNDALL ON HEAT.

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ON Thursday, the 19th of April, Professor Tyndall delivered the second of a course of lectures at the Royal Institution on "Heat." The Professor affirmed that the equivalence of things—that was to say that every effect must have its equivalent cause—was a great principle running throughout the physical universe. *They never had creation of power or motion out of nothing.* In the experiments with the thermo-electric pile and the galvanometer, it was the consumption of the heat of the warm face of the pile which produced the effect on the magnetic needle; without that consumption of heat they did not get that effect. The lecturer then showed some interesting experiments to manifest the operation of a curious law—namely, that when to natural gravity the presence of an electric or magnetic current was added, the resistance to be overcome was greater than would be required by gravity alone, and that the excess of strength which had to be exerted was converted into heat. This was illustrated with the electrophorous, but also in a number of other ways. Two heavy pieces of steel were placed a small distance apart, and between them a coil of copper wire was dropped on to a plate of tin below. Before the pieces of steel were magnetically connected, the lecturer counted two while the coil was falling; when the circuit was made he counted seven, showing that the coil was passing through an altered medium, and the resistance encountered was not magnetic attraction. The same thing was most effectively shown by the swinging of a pendulum between two masses of steel; when there was no electric current the pendulum swung freely, but the moment there was a circuit completed the pendulum was arrested. This was rendered still more obvious by the reflection of a beam of light on a screen from a mirror placed on the pendulum. In further illustration of the principle that the overcoming of the increased resistance generated heat, the lecturer caused a copper cylinder containing fusible metal to rotate with great rapidity in an open space between the two pieces of steel, electric communication having been set up. In a minute and a half the metal was poured out from the cylinder in a molten state. The sensible increase of muscular force required to turn a large magneto-electric machine when the circuit was complete was compared by Professor Tyndall to the cutting of cheese or butter. The heat produced by the effort was transferred from his muscles, for no force introduced into the universe ever disappeared, so far as we knew. In another lecture he should, he said, have to inquire how the muscles which by their exertion produced heat did their work, and going



further back he should have to ask on what had they drawn in order to produce that power. Coming to chemical action, as a cause of intense heat, the lecturer showed an oxy-hydrogen flame, of the temperature of 4,000 degrees centigrade. That intense heat, which pierced platinum, was caused by the violence with which the atoms of oxygen and hydrogen rushed together, producing aqueous vapour. Rust was a slower combustion, and the reason why no heat was perceptible in that case was that the heat which was generated made its escape. Professor Tyndall further showed the effect of oxidation on a heated diamond placed in a vessel of oxygen gas, and said it was the impact of the atoms of oxygen in obedience to chemical affinity which produced the glow of the diamond. Before the chemical union of the oxygen with the hydrogen or carbon, those elements were in an atomic state; after union they were in a molecular state. The mental picture of the conduct of the atoms would correspond to the physical illustration of two balls connected together by a spiral spring; when the balls were pushed together they recoiled, and quivered before coming to rest. In chemical action producing heat, the atoms rushed together also, recoiled, and quivered, and it was not the rushing together, nor the recoil, but the quivering, that produced the phenomenon to which we gave the name of heat.

[We insert this article, because of it assisting to illustrate the Ethereal or Soul-power in the Universe of which this earth, and all that therein is, is a part; and which it was and is our intention to consider in the June or July number of the *Spiritual Magazine*.—ED.]

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## LACK OF KNOWLEDGE: RESULT, VAGARIES OF BELIEF.

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WE heard a sermon in April on "I was not disobedient to the heavenly vision." The preacher said "every one had heavenly visions. Dreamy eyes—sentimental girls who read much—boys thinking about their future had visions—mental visions—such mental visions were the only ones we were to expect." So said the blind leader of the blind.

THE *Bristol Daily Post*, referring to the teaching at St. John's, Bedminster, states that at the children's service on Sunday afternoon the officiating clergyman, during the catechizing of the children, brought up the text, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained," and impressed it on the minds of



the children present that he had quite as much power as the disciples; and that on a question being put by him to the children, in case of a dying man being penitent, and requesting of him to forgive him his sins, whether he could or no, the "priest" insisted on the children answering "yes;" also in the event of his not feeling disposed to forgive him, whether he could retain them, the answer to be given was "yes."

THE Editor of the *Rock* says:—"As to physical aspects it by no means follows that because there is no light in Hades its occupants are therefore *unable to see*. Even on the surface of our present earth certain creatures are so constituted that their eyes are of no use to them except in the dark. And the case of departed spirits is probably not dissimilar. Evil spirits at all events are in Scripture associated with *darkness* (as in Eph. vi. 11-12). And it is also noteworthy that in those foul Spiritualistic *séances* the more striking manifestations can only be had *in the dark*.

[If Hades be so dark a place as the *Rock* editor asserts, where does he shove the fire to, and where goes the light therefrom?—ED.]

EGYPTIAN RELIGIOUS CUSTOMS (MARCH, 1877).—Last week was given up to religious festivity by the Mahomedan world. It was the occasion of the Moolid-en-Nebbee, or birthday festival of the Prophet, and coincides with the return of the pilgrims from Mecca. The mosques are full of worshippers, and crowds perform *Zikro*, a kind of prayer in unison, which is offered up by a large company, seated cross-legged, who cry aloud that there is no Deity but God, and swing their bodies rapidly backwards and forwards as they shout, until they become so excited by the motion that the alliterative sentence they utter—"la Mah, Mah la"—becomes merged in a fierce howl. The pilgrims spread their merchandise out for sale in the public spaces, and they and their friends take their pleasure on swings and whirligigs, and sip and smoke in the coffee houses. Tents are put up, when coffee and pipes go on all day long, and story tellers relate never-ending love stories, encouraged by a frequent "Yah" of lazy enjoyment from the audience. Punch has found his way to Egypt, and the Arabs intensely enjoy the apotheosis of marital power, while their prejudices are respected by the veiling of Judy's face after the strictest fashion of the harem. The whole festivity culminates in the "Doseh," the "treading," when the Sheikh of the Saadeeyah dervishes rides over the prostrate bodies of the faithful. It is still a State ceremony. The Princes and Ministers all attend, the representatives of European Powers with their wives go to see it; tourists crowd



to Cairo for the occasion, as they would for an Easter ceremony at Jerusalem, or a mystery play in Bavaria. Yet it is almost as degrading a sight as the procession of the Juggernaut car itself. Some 200 or 300 men of the Saadeeyah sect, the peculiarity of whose religion is that they eat serpents and hack themselves with knives by way of pleasing Allah and his Prophet, voluntarily lay themselves on the ground in order that their Sheikh may pass over them on horseback, thus treading out their sins, and preparing them for Paradise. They prime themselves with *hacheesh*, a strong narcotic, made from hemp, with much the effect of opium, and then are arranged by skilled packers, face downwards, so as to present a compact unbroken surface for the horse to pass over. If the packers find a flaw in their arrangements, they seize a man from the crowd and jam him in to fill the gap, and it would be a declaration of rank heresy to say them nay. Vast crowds of natives assemble to see the sight; the Sheikh in all his robes appears, two men guide the horse, who, by his hesitating, delicate tread, alone seems to feel the shame and scandal of the proceeding. As he progresses, the men scramble up as best they can, mostly with no apparent hurt, but some hardly able to move, and a few carried away in fits. It is altogether a degrading spectacle, and unworthy of a country claiming to rank with civilized nations.

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## EDITORIAL.

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THE SPIRITUAL MAGAZINE for April was issued under difficulties. Though there were no articles in the doveholes, we were promised two—one on “Discerning of Spirits,” the other on “Inductive Modern Spiritualism,” by two esteemed and reverend doctors—and arranged to give them the front pages. We then heartily threw ourselves into the mechanical arrangements required to adapt the future of the Magazine to the plan we had, for making it an attraction to thinkers, whether Spiritualists or not; and a historical record of phenomena, which directly and indirectly bore on the great problem of human life after physical death—phenomena, that if properly vouched for as true, would destroy the vagaries of belief Christian and non-Christian, and erect a superstructure of knowledge in which the mind could dwell at ease. Paragraphs from various quarters, religious and secular, in connection with the spirit, soul, and body of man—as illustrated in the *Spiritual*, *Ethereal*, and *Physical*—accumulated so quickly that we had more than we could use. Having put aside some sixteen pages



for the two articles we referred to—the printer began to be impatient—and though we did not cry out, “Sister Ann, Sister Ann, do you see anybody coming?” we did cry out for the two articles, but no relief came. In semi-desperation we gave up our draft article “The Universe,” intended for May. We had no time for effectively correcting the proof. We see that on page 146 either we or the compositor inadvertently put two nothings, “00,” on the right side of the row of figures that indicated the number of worlds that rotate on their own axis and circle in their courses; the true figures should have been 92,880,000 worlds—a number that we frankly say is to us, not understandable. We are pleased that the rugged terse sketch of “The Universe” and the outspoken recognition of the Designer has “gratified,” “delighted,” many. Of course our free-thinkings, not in the groove of the recognised scientific beliefs, must stand the buffetings of those who “know better.” The solitariness of our position, with no help while preparing for the April number, is changed. That issue has rallied to the Magazine several who have tendered to us their support as writers—names which as they appear at the head of their articles will command power. To all readers who have in the storehouse of their memory facts illustrative of phenomena spiritual and ethereal (soul-power) we say—Do good, send the narratives, so that they may assist to make the pyramid of facts broad and the substance solid, and so conquer grinning judges on the bench by evidence that even they will not be able to withstand. Many of the book societies and institutions as well as families would order the Magazine through their booksellers, if those who are earnest in suggesting spiritualistic knowledge, would with promptness direct those in the circle of their influence to our monthly casket of gems. As we never had any financial interest in the propagation of spiritualistic knowledge by literature or otherwise, we can frankly call on others like-minded and positioned to co-operate with vigour in the effort to infuse true knowledge as to the present and the future of those we love and honour.

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THE GREAT PYRAMID.—As a knowledge of the prophetic interior, built before the Mosaic and Christian eras were commenced or Egypt was a nation, would get rid of nine-tenths of the “bosh” articles written against Christianity by ignorant and unlearned persons gifted with tongue and nimbleness or fingers, we desire an article for the Magazine on that portion of the interior which relates to the revealed order of the two eras. There are many who thoroughly understand that division; from such we desire help by giving us a terse, compact article.



## Spiritual Phenomena.

MUSIC STOOL BOWING TO THE BIBLE.—Reminiscences are useful. The vividness of the facts may fade, but there remain stored in that granary the head, the leading incidents, and the teachings they gave at the time. The incident happened in our drawing room in full light, when Mr. D. D. Home was in England and a visitor. One evening we sat round a loo table about  $4\frac{1}{2}$  feet in diameter. There were present Mr. Home and seven of my family. On the table was the Family Bible; at a little distance was the harmonium, and in front of it the music stool. While chatting as a family, we *all* saw the music stool float away from the harmonium up to the table, between me and Mr. Home; it then rose in the air, no one touching it; and continued to rise till the feet were above the table. The head of the music stool then made obeisance to the Bible. Surprised and interested, I asked, "Is this to indicate that music is to be the handmaid of devotion?" At once it bowed quickly three times, and then floated off the table and descended to the floor. Was that natural? We think it supernatural,—that is, superior to the natural law of the elements around it, superior to the will-power of man, and therefore indicating invisible thinking power in action in the room unseen by the sitters. Of course other phenomena took place at the sitting.—ED.

SPIRITUALISTIC PHENOMENA SEANCES.—Last month we stated that one of the three sisters Margaret Fox (Kane) would be present at ten sittings with a Committee of Spiritualists. Up to the time we pen this statement, five have taken place. The phenomena have been progressive. The automatic action of the right hand of Margaret, in penning instructions by writing the words backwards, and from right to left, and which could only be read by reading through the writing paper, has been in use every sitting. The sounds have been very powerful, like batteries of mimic artillery. One of the sitters brought three small bells, put them under the table we were sitting at—a table say 6 feet by 4—and they were rung, and occasionally brought out in the rear of the sitters' chairs. Another of the sitters brought a musical box—say 12 inches by 4. It was put closed under the table at our feet; the lid was opened, and we all heard distinctly and often the instrument wound up, the music played, and accurate time kept by a running fire of sounds, such as can be imitated by the ten fingers of the human hand on a table. Of course all the hands



of the sitters were on the table, and the gaslight sufficient for all to see. At the close of the fifth sitting the musical box was floated out from under the table, while playing from where it was on the carpet to halfway alongside the chair I was sitting on. My feet were evidently in the way of the passage of the box. The box kept pressing against my foot while passing, the music all the while continuing. The ghosts evidently *saw* the thoughts of several of the sitters, and replied to mental questions. The ghosts gave their names, and those names were deceased relatives of members of the circle.—14th April, 1877.

Another sitting has taken place; in addition to the same kind of incidents previously narrated, two of the sitters were affectionately patted as if by a child; the hands distinctly felt, and a weight as of a child rested between the knees of the only lady present, and her dress was frequently tugged and played with. We discouraged communications, because we were there for physical phenomena only.

A NIGHT WITH THE GLASGOW PAINTING MEDIUM.—The fame of Mr. D. Duguid, the painting medium, having reached the Antipodes, made it a matter of interest with two Australian Spiritualists to witness the phenomena. Accordingly, on the evening arranged, a sitting took place in the house of the medium. After some friendly conversation with Mr. Duguid and his friends Messrs. Bowman and Nisbet, the medium became entranced, and with closed eyes opened the box of paints lying before him. Taking up the palette, he examined it, mixing some of the colours on it, and putting on others in addition. The careful discrimination and confident manner in which this was done was to the writer not the least wonderful part of the very interesting sitting which followed. All being prepared, a piece of cardboard 14 by 10 inches was taken, on which in twenty minutes he painted an oval picture of a Highland castle, with a loch and mountains fully portrayed. Of course our eyes were never off the medium, who never opened his, and yet his touch was as free as if he had been using his organs of vision all the time. While the painting and preparations were going on the time passed very pleasantly, as a running conversation was kept up with "Jan Steen," one of the controlling spirits, between whom and the usual sitters the most friendly conditions evidently existed. Being asked if he (Steen) could give a direct painting, he said he would make no rash promise, but would try. The fire was then put out; and the medium, who was still entranced, selected two blank photograph cards from a few others lying on the table, and tearing a corner from these, he handed the pieces to the



strangers. The medium then sat back from the table fully a yard when Mr. Bowman proceeded to tie him down to his chair. This was most effectually done—five silk handkerchiefs being used for the binding of his ankles, elbows, and crossed wrists; and so firmly were the wrists bound that at the close of the sitting the arms were observed to be much swollen. All being now ready, the gas was turned off and hands were joined, the free hands of the two outside sitters being placed in the hands of those in the middle, so that there was not a loose hand in the room. (This, we were told, was the usual practice when strangers were present.) We continued to sit thus in total darkness for about ten minutes, sometimes conversing and sometimes singing! and surprise was expressed at the extreme length of time we were kept waiting—longer, we were told, than on previous occasions. “It should be a good one, Steen, considering the time expended,” remarked Mr. Nisbet. “Now don’t you be impatient,” was the reply; “we are all working.” At length the signal was made to light up. The cards with their corner bits torn off were lying on the spot where they had been laid down, and on each was painted a neat miniature landscape. The corners torn off were found to fit exactly to their respective cards. While thanking Steen for the favours he had granted, he told us to put out the light. This was done, and we arranged ourselves as before, sitting for a few minutes engaged in friendly conversation, when the signal was given to light up. But on looking to see what had been done, there was nothing to be seen on the table in the way of card paintings. “Has there been anything done, Steen?” “Oh yes,” he said, making at the same time the medium toss his head backward—the only part of his body which he could move. A search was made, and a portion of a card was seen between the top cornice of the window and the wall. It required a chair and the tallest gentleman in the room to reach it; and which, when brought down, we found to contain another fine little oil painting. While admiring this unlooked-for product of spirit-power Steen said, “Oh, there’s more yet,” and indicated by head motion to look at the other side of the room, and there behind some books we found another card painting. “There’s more still,” cried Steen, pointing towards the floor. On glancing over the carpet, we found two cards, one of which was a pencil sketch, the other a direct writing. A number of brushes were laid on the table when the sitting began, but only one was discovered to be wet with the paint. The number of cards used and unused corresponded exactly with the number laid down by the medium before he was bound up. It was also observed that the paint was quite wet on the cards. But



as if we had not had enough of wonders for one night, we were requested to put out the light again. This was done, the medium being still bound in his chair, and the circle's hands joined as before. We sat for about a minute, when we had a very fine supply of perfumes; then followed large bright spirit lights which were seen in different parts of the room: a large musical box was wound up and played, while a small one was floated over our heads, and judging from the sound, seemed at times to be carried out of the room altogether. After this an old frequenter of this circle—"Jok"—announced his presence in the direct voice through the speaking trumpet. Addressing the writer, he said: "Well, you have had a sail across the big pond that I used to sail in, the Pacific?" "Oh, yes; it's a big pond that," was the response. "*Rather!*" was bellowed from the trumpet, as if it were at the lips of an old boatswain. Being asked if he could touch us, he did so with a good firm grasp, and now and again brought the pasteboard tube in contact with our heads, all hands still held, and the medium fast bound. When asked to sing, he said, that if Mr. Bowman would sing "Osiris," he would join.\* A hearty "Good night" brought to an end one of the most interesting *séances*, that even in a large experience it has been the good fortune of the writer to attend. It only remains for him to add, that on the 7th inst. (March) one of the sitters had reached Australia, having the paintings obtained that night to show to friends (on that side the world), about which many of them have often read—some doubtingly, some believingly, yet all interested in.

*Edinburgh.*

J. C.

DR. SLADE'S EXIT FROM ENGLAND.—As reported by an American in London, Dr. Slade and Mr. Simmons won for themselves while here the sympathy and respect of a very large number of people, for their straightforward and gentlemanly behaviour during their trials and sufferings for the cause and the truth, and thousands of willing souls are ready to stand by, shoulder to shoulder if necessary, and uphold the truth. Here I must mention the fact, how much we owe of gratitude to Mr. J. Enmore Jones, of Enmore Park, for it is to him, and him alone, we are all especially indebted for Dr. Slade's fortunate escape to France. Mr. Jones visited him at the house of a friend, and *insisted* upon his (the Doctor's) getting up from a sick bed, and he then made him accompany him to Dover, and never lost sight of him until he saw him well out on the English Channel on the way to

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\* The reader will find some account of this spirit and the direct voice in the Appendix to *Hafed*, p. 524.



Boulogne. It was not a moment too soon, for at that very time the summons for his apprehension was being issued.—*Banner of Light.*

[The foregoing paragraph when read by me recalled to the memory unwritten incidents connected with the narrative. I remember telegraphing to my family: "Slade is ill. I shall not be home to-night." Getting to Chatham about midnight, rousing up the grumbling innkeeper. Slade ill, vomiting, &c. Next day to Dover, but too late for the morning steamer to France. Had to remain there till 10.15 p.m. boat. Poor Slade ill all day on sofa. The night was not only dark, but the rain streamed heavily. The steamer was delayed till about 11 p.m. Having by joking and oranges got him toned up, I tucked him up on his sofa-bed, and left the steamer, but I had for upwards of half-an-hour to stand on the pier in the gusty wind and streaming rain (no umbrella) till I saw the paddle-wheels in motion. Then I rejoiced, I knew he was safe from his persecutors—from the fangs of costs-creating lawyers. I trudged through the drenching rain to the hotel and rested.

Shall I tell a little curious incident? About 7 o'clock p.m. at Dover, while Slade was at the hotel, I went and posted letters; on my way back I saw a place of worship open, and thought, "I will go in; possibly I may get a lift heavenward." The preacher was busy telling his audience about Jacob's dream and the angel. "This," said he, "was not like the Spiritualists, &c." I waited till the sermon, the singing, and prayer were over. I then went up to the clergyman, and, in the hearing of persons, quietly but firmly said, "I am a Spiritualist. Have you any question to put to me?" He was embarrassed, and replied, "Oh, it is not Spiritualism, it is the mediums I object to. They are bad persons." My answer was, "Not worse than that cursing and swearing medium Christ had, called Peter. Learn more before you traduce mediums. Good night." On reaching the hotel, I told Slade and Simmonds the story in its fulness and freshness, and we all had a merry laugh—even Slade; and through that got him roused to take some food.

Having been one of the bail for Henry Slade some five times, and having had much anxiety and annoyance in connection with his prosecution, and with matters arising out of it; a bound to freedom causes a joyous lightness of feeling that phlegmatics cannot understand.—Ed.]

PHYSICAL AND ETHERAL PHENOMENA.—As in April so in May, we have had a "slaughter of innocents" in the suppression of eight pages of paragraphs directly and indirectly bearing on spiritualistic phenomena.



ANSWER TO ANTI-SPIRITUALISTS, OBLIVIONISTS.—The annual outburst of Christian practical philanthropy and religious fervour in England is apparent in the list now given of the May Meetings at almost only one hall in London. In June number we shall give space to publish a similar list of Meetings (if sent to us) to illustrate the *practical* philanthropy and anti-religious fervour of the Rationalists—Annihilationists who assert that the antiquated principles of Christianity are worn out and dying, and that Hereafter is a myth, and Oblivion a reality.

DAY.	INSTITUTION OR SOCIETY.	PLACE OF ASSEMBLY.
April 30	Wesleyan Missionary ... ..	Exeter Hall.
" 30	Home and Colonial School ... ..	Institution, Gray's Inn Road.
" 30	National Temperance League ... ..	Exeter Hall.
May 1	Church Missionary ... ..	Exeter Hall.
" 1	Book Society ... ..	Memorial Hall, Farringdon St.
" 1	Church Missionary ... ..	Exeter Hall.
" 2	British and Foreign Bible ... ..	Exeter Hall.
" 2	British and Foreign Sailors ... ..	Mansion House.
" 2	English Presbyterian Missions ... ..	Exeter Hall.
" 3	Turkish Mission Aid ... ..	Willis's Rooms, St. James's.
" 3	London City Mission ... ..	Exeter Hall.
" 3	Church Pastoral Aid ... ..	St. James's Hall, Piccadilly.
" 3	Missions to Seamen ... ..	Willis's Rooms, St. James's.
" 3	Sunday School Union ... ..	Exeter Hall.
" 4	The Religious Tract Society ... ..	Exeter Hall.
" 4	Protestant Blind Pension ... ..	Bridge House Hotel, Lond. B.
" 7	British and Foreign School ... ..	Society House, Borough Road.
" 7	Protestant Reformation ... ..	Willis's Rooms, St. James's.
" 7	Christian Evidence ... ..	Willis's Rooms, St. James's.
" 7	Ragged School Union ... ..	Exeter Hall.
" 8	Church of England Sunday School ... ..	Cannon Street Hotel.
" 8	Irish Ch. Mission to Roman Catholics ... ..	St. James's Hall, Piccadilly.
" 8	Church of England Temperance ... ..	Library, Lambeth Palace.
" 8	Church of England Sunday School ... ..	Exeter Hall.
" 8	Brit. S. for Propagation Gospel among ... ..	Freemasons' Hall.
" 8	Home Missionary ... .. [Jews]	Memorial Hall, Farringdon St.
" 9	Church of England Temperance ... ..	Exeter Hall.
" 9	Irish Evangelical ... ..	Memorial Hall, Farringdon St.
" 10	London Missionary ... ..	Exeter Hall.
" 10	Colonial Missionary ... ..	Memorial Hall, Farringdon St.
" 11	Operative Jewish Converts ... ..	Cannon Street Hotel.
" 12	Sailors' Home ... ..	Wells Street, E.
" 14	Naval and Military Bible ... ..	32, Sackville Street, W.
" 14	Aged Pilgrims' Friend ... ..	Exeter Hall (Lower Room).
" 15	Band of Hope Union ... ..	Exeter Hall.
" 15	Primitive Methodist Missionary ... ..	Metropolitan Tabernacle.
" 15	Seamen's Christian Friend ... ..	Seamen's Ch., St. George St., E.
" 16	Working Men's Lord's Day Rest ... ..	Exeter Hall.
" 17	Moravian Missions ... ..	Exeter Hall (Lower Room).
" 17	Trinitarian Bible ... ..	Freemasons' Hall.
" 22	Peace Society ... ..	Finsbury Chapel.
" 25	London Aged Christian ... ..	Willis's Rooms, St. James's.
" 28	Friends' Foreign Missions ... ..	Devonshire House, Bishopsgrt.
" 30	Strangers' Home for Asiatics ... ..	Home, Limehouse.
" 30	Refuges & Ships for Homeless Children ... ..	Exeter Hall.



## Reviews.

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*Poems of the Month.* By M. A. BAINES; and the *Etchings by her Sister WILHELMINA.* Post 4to, gilt edges, in artistic cover. SAMPSON LOW & Co. Our British well-known flowers are evidently objects of intense admiration. The sisters have entwined their talents, the one for poetic expression, the other for artistic arrangement of the floral beauties that are developed each month as the year rolls on. The lily for April, the mayflower for May, and the wild rose for June, are gracefully rendered. The poetic thoughts for each month are natural; they are thoughts that show a perception of the action of the Divine mind, in the constructive wisdom made visible in floral life.

*The Spiritual Songster*, published by the Lancashire Committee of Spiritualists, is a tiny collection of forty-six hymns adapted for public meetings and social and picnic gatherings. It is convenient and can be carried in the side coat-pocket, ready for use. We are glad to see in several of the hymns a clear recognition of the Deity as Our God—our Father—Author of Good. It is a collection that can be used by the members of the sections of religious belief who may accidentally meet to learn more of the world to come at a spiritualistic gathering.

*Idols and Ideals.* By M. D. CONWAY. TRÜBNER & Co. The majority of men, women, and children are unable to understand abstract principles; they must be embodied in visible forms, or they fail to be comprehended. The action of steam and the internal mechanical arrangements of the railway engine are not perceived. The outside shape is seen, and the puffing escape of surplus power is heard; but from preoccupation of mind or defective engineering education, machinery complications are not understood, never will be understood, but by credence or *faith* in those who have educated themselves;—the passenger simply steps into the carriage and trusts the priests of engineering. It is a phantom halo that appears before the mind of a few back-room study thinkers, that the past is a mistake, that the present is a lie, and that in the near future all peoples will be clothed in the robes of pure scientific knowledge and so roam in the fields of perfection; everybody knowing how an engine mental or physical is made, and how a blade of grass has its life, power, and beauty.

Each generation has to learn for itself. Almost all the



past perfections of nations are lost, some few are preserved by tradition, and by examples. Therefore it is that imperfection is written in the boy, and continues in the old man. Loss of memory relapses the individual, like the over-stimulated flower, back to its original ignorance.

Universal knowledge and beliefs always have, and always will resolve themselves into sect or divisions of action. Political, scientific, artistic, and religious leaders are called for and take their places, whether in the senate or the platform, the studio or the pulpit.

Mr. M. D. Conway's 250-page book is called *Idols and Ideals*. Like an active hodman, he can pull down, but has no constructive talent to erect. All matter is to him in a state of fermentation, and the fuss is mind, as smell is from the dung-heap; remove the heap, and the mind is Oblivion. He boldly affirms there is no primary First Cause to create the matter; no primary intellectual constructive personal engineer to think out in idea the locomotive. The internal self-productive power fashioned the curious within mechanism, and in self-defence crusted itself with the skin or cover of iron. The idea of an engineer other than the compound metals is simply to him incomprehensible.

Mr. Conway avoids the principles that grasp the universe, and lays hold of the divisional vagaries some men work out from trying to fit their belief to their personal oddities; and from that hodman's position can pull down, not the principles, but the vagary. He, in his study reverie, tells us that Christianity is wearing out. Is it so? We say, No. It is stronger to-day than ever it was (*see p. 235*). The principles of the New Testament declaration of a personal mental guiding mind is more dominant now than ever. Let Mr. Conway put in the scales of fact the number of persons who congregate and worship nature on Sunday in his fashion, with the public institutions for physical ailments he has created and supports, and in the other, only those who this month of May in Exeter Hall, London, by statistics declare their numbers, their zeal, by practical benevolence and bold glorying of the Divine Person in whom they assert they "live and move, and have their being."

Mr. Conway vigorously *denies* the phenomena developed in spiritualistic families. Spiritualists have by hundreds had proof that ghosts exist, and that they acknowledge a RULER. If he were to so believe, at once would go down his house of cards. Spirit phenomena is a compound telescope he refuses to look through; he instinctively dreads to see the now to him unseen, so that he may continue to love and cherish his IDEAL IDOL—ANNIHILATION AT PHYSICAL DEATH.



*The Holy Truth; or, the Coming Reformation.* By H. J. BROWNE, of Melbourne, Australia. VIRTUE & CO. The gist of this book (comprising about 450 pp. in clear legible type) appears to be—"I, through reading, thinking, and discussing, lost all faith in the immortality of the human race. I reasoned that the Scriptures narrated impossible events, and therefore they were impossible. When Mr. Foster, the American medium, visited Melbourne, I saw incidents produced by human ghosts that convinced me that human beings continue in life after the death or dissolving of the physical structure. I then had an 'uneducated man' developed as a trance medium. William Shakespeare spoke *through* him and others also. Their utterances chimed in with my thoughts. My reason was satisfied that they and I were right, and the apostles, seers, and others of Scripture were wrong; they were mere semi-barbarians. I now wonder the intellectual Christians of our age continue as stupid as I was before Mr. Foster came to Australia, and Shakespeare favoured me with his utterances." The errors of Mr. H. J. Browne's reason through lack of knowledge are painfully manifest. He appears so delighted with the tallow candle of American harmonial philosophy, that he holds it up as equal to the sunlight of Divine Truth that has so steadily shone on Europe both before and since Columbus planted his foot on American soil, or the "Mayflower" voyagers in America commenced to worship God under their own vine. We are so accustomed in England to the mannerism of ghosts *personating* Shakespeare, Milton, the kings, queens, and notables of old, that personally we would not give twopence a dozen for their utterances.

At present the astounding revealments of antiquarian knowledge—Egyptian, Assyrian, Judean—are confirming the *literal* accuracy of the Old Testament records, and proving that however strong Mr. Browne's phrases and reason may be, he lacks knowledge; he has not given to his reason the elements needful for a just judgment.

Mr. Browne is evidently an earnest, straightforward, good man. The narratives of physical phenomena witnessed in the presence of Mr. Foster are interesting. We wish much that the use of sounding brass phrases had been avoided. Belief is not knowledge, whether held by a Christian or anti-Christian.

*Lights and Shadows of Spiritualism.* By D. D. HOME. On the wrapper of this work is an advertisement sent by the publisher—beyond that announcement we know nothing, not having seen the book. This we regret, because we were prepared to devote time to read, and space to review the thoughts



and experiences of a man who has been successfully used by "ministering spirits" to convey knowledge and comfort to many hundreds in the middle and upper classes of Society. On the 20th of April we received the following from him:—

"My dear Friend,—I have been even dangerously ill, and unable to do any work. I am truly sorry. We got to Paris on Saturday, and there we know not what we are to do, because if there is a war, we *must* go to Russia. I will write soon a longer letter, &c.

"Cannes, 16th April, 1877."

After the foregoing was written and in type, we received a copy of the *Lights and Shadows of Spiritualism*, too late, we regret, for a careful examination of its contents. Our space is fully occupied. The extended review must stand over till June number. D. D. Home is an historical figure to British society. The extent of his correspondence with good, indifferent and bad folks has been enormous; the information forwarded to him for and against mediums is unique. His wit, discernment and wisdom have been sorely tried to perceive and decide as to the *actual facts* transpiring beyond his own circle. He has as great a horror of dark circles as we have; they are the nestling places of rascality, and of boys and girls playing fun tricks. He also knows how large the bump of credulity is in some persons' heads, and we doubt not he desires that the storm-wind may come and sweep away from the phenomenal fields of Spiritualism, the miasma that floats over them. All Spiritualists who have libraries should purchase a copy because of the subject and because of its author. The rapid glance we passed at the table of contents and at pages here and there, influence us to so advise all interested in the principles and phenomena of Spiritualism.

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MICROSCOPICAL SOIREE.—The members and friends of the Quekett Microscopical Club assembled at a very interesting *conversazione* at the University College, Gower-street, in April. The attendance was large. We do not know the number of microscopes exhibited, but should suppose that it was not less than 250 or 300; and, in addition to this, there were enlarged photographs and drawings of microscopic objects, aquaria, Flaxman's drawings, &c. The objects under the microscopes comprehended the greatest variety in the animal, vegetable, and mineral world. In the first two of these some living organisms were shown. The circulation of the blood in the tail of a gold fish was demonstrated by one instrument. There were also some excellent specimens of Volvox (*V. Conochilus* and *V. Globator*), and Diatomaceæ, subjects which have caused much controversy among microscopists as to whether they belong to the animal or vegetable kingdom.



## THOU KNOWEST.

THOU KNOWEST all the present, each temptation,  
 Each toilsome duty, each foreboding fear;  
 All to each one assigned of tribulation,  
 Or to beloved ones, than self more dear;  
 All pensive memories, as we journey on,  
 Longings for vanished smiles, and voices gone.

THOU KNOWEST all the future; gleams of gladness,  
 By stormy clouds too quickly overcast;  
 Hours of sweet fellowship and parting sadness,  
 And the dark river to be crossed at last.  
 O! what could hope and confidence afford,  
 To tread that path, but this,—Thou knowest, Lord?

## THE LOST CHORD.\*

Seated one day at the organ,  
 I was weary and ill at ease;  
 And my fingers wander'd idly,  
 Over the noisy keys.

I know not what I was playing,  
 Or of what I was dreaming then;  
 But I struck one chord of music  
 Like the sound of a great Amen.

It flooded the crimson twilight,  
 Like the close of an angel's psalm;  
 And it lay on my fever'd spirit,  
 With a touch of holy calm.

It quieted pain and sorrow,  
 Like love o'ercoming strife;  
 It seemed an harmonious echo,  
 From our discordant life.

It linked all perplexed meanings  
 Into one of perfect peace,  
 And trembled away into silence,  
 As if it were loth to cease.

I have sought it, but seek it vainly,  
 That one lost chord divine,  
 That came from the soul of the organ,  
 And entered into mine.

It may be, that Life's bright angel  
 Will speak in that chord again;  
 It may be, that only in heaven,  
 I shall hear that grand AMEN.

[We have often enjoyed the music and also the words of the above. There is, we are informed, another "Lost Chord" recently issued, it may be better, it may be worse. The one we have was brought to my daughters by D. D. Home, and is often used. The instrument being the harmonium, because with it the player can *tone* the sound to the words.—ED.]

\* Words by PROCTOR. Music by ANNE HALL. Published by CHAPPELL & Co.



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## LIGHTS AND SHADOWS OF SPIRITUALISM.

By D. D. HOME.

"Light—more Light!"—Goethe.

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restoring health.

"Rosina Cottage, Ventnor, Isle of Wight,  
January 29, 1877.

"To Mr. Eno.—Dear Sir,—I write to thank  
you as being one of my best friends. I com-  
menced to take your FRUIT SALT on the 14th  
of December last, and it has not only cured me  
of the symptoms advertised, but also of cramp,  
which I have had occasionally ever since I can  
remember. The effects in my case are astonish-  
ing, as I am constitutionally bilious, and am  
now fifty-two years of age. My mother and  
youngest sister were never cured of sickness  
(biliousness seems hereditary), and I quite  
expected to suffer like them for the rest of my  
life. I am now taking my fourth bottle, and  
was joined in the others by some of my family,  
so that I have taken scarcely three bottles. I  
feel I ought to make some acknowledgment,  
so trust you will excuse this.

"ELIZA PELLING."

"14, Rue de la Paix, Paris, Jan. 16, 1877.

"A gentleman called in yesterday; he is a  
constant sufferer from Chronic Dyspepsia, and  
has taken all sorts of Mineral Waters. I  
recommended him to give your Salt a trial,  
which he did, and received great benefit; he  
says he never knew what it was to be without  
paté until he tried your Salt, and for the future  
shall never be without it in the house.

"M. BERAL."

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Hexham, say:—"Since we introduced your  
FRUIT SALT in Hexham, a few months ago,  
we have sold above one thousand bottles, and  
it gives general satisfaction; as customers who  
get it almost always recommend it to their  
friends."

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remedy; and I can assure you I recommend it to all my friends, and the result is always satisfactory.  
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earthly blessing. I feel I cannot say too much for it."

*If its great value in keeping the Body in health were universally known no Family  
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